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&

Illustrated Archæologist.

APRIL, 1898.

A Christian Cemetery in a Roman Villa.

N EAR the fourth milestone of the Appian Way, and just opposite the ruin of the Temple of Jupiter, is a solid quadrangular mass of brick-work which goes by the name of the "Tomb of St. Urban" (fig. 1). Before the tomb was built the site was occupied by a Roman villa, the mausoleum standing precisely across the bit of Roman road leading into the villa from the Appian Way. In the Middle Ages the building was used as a sort of feudal tower, and known as the "Torre di Borgia;" the land was then cultivated, and all trace of its former uses, pagan and sacred, was for the time effaced.

It is only since the year 1880, when Signor Lugari, of Rome, the proprietor of the land, began to make some important excavations, that its curiously complicated history has been laid bare, and we see rising in turns before us the fine Roman villa, with its pillared atrium and marble halls; its desolation under

74 *A Christian Cemetery in a Roman Villa.*

religious persecution and barbarian invasion ; and the early Christian use of the ruins as a secret cemetery in time of persecution.

To begin with, the villa was no doubt that of the Marmenia family, and it is also an historical fact that the Lady Marmenia,

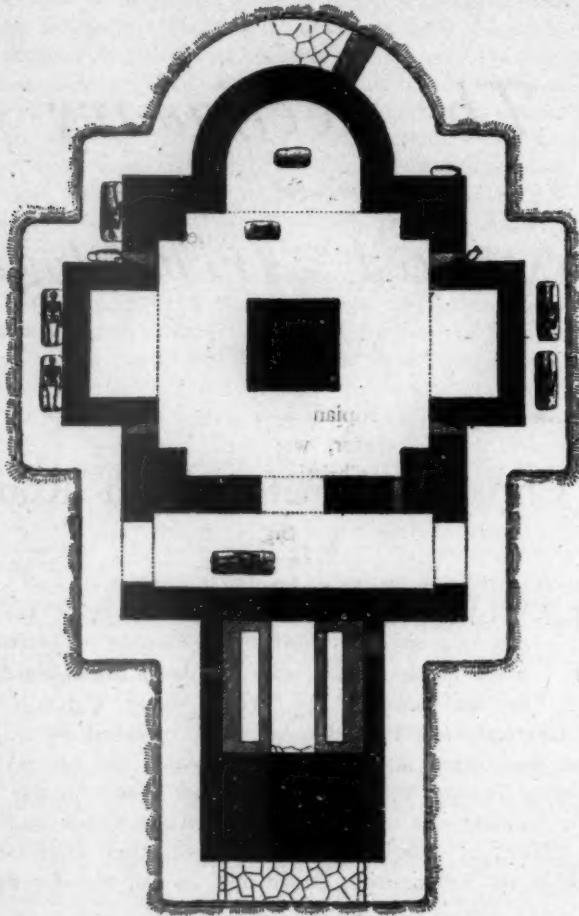


Fig. 1.—Ground Plan of the Tomb of St. Urban.

living in the time of Alexander Severus, was a devout Christian, whose house on the Appian Way was a meeting place for that sect, and a cemetery for its martyrs. The "Atti di Sant Urbano"

A Christian Cemetery in a Roman Villa. 75

mentions the building of this tomb on ground belonging to her villa in the following terms. After referring to the fact of her causing the remains of St. Urban to be removed from the cemetery of Prætextati to her own house, the "Atti" continues:—"in qua sepulcrum B Marmenia miro jussit modo poni; quod etiam marmoreis tabulis ex anni conglutinans contexuit parietem, in quo recondiderunt cum aromatibus corpus Beatissimi Urbani et Mamiliani Presbyteri, et desuper sacrum tumulum miro lapide operiri curaverunt; super quod ingens antrum fabricari fecerunt, quadratum et firmissimæ fabricæ; et in eo corpora sanctorum Joannis, Chromatii, Dionysii Presbyterorum; et Martialis, Eunuchii, et Luciani Diaconorum, in canticis, hymnis et laudibus, imparere studuerunt," etc.

We see from this that including St. Urban and Mamilian there were eight bodies of martyrs buried in the walls of this square building. Of these Sig. Lugari has found six, so placed as to suggest the presence at some time of other two, one in the vacant space of the entrance atrium, and one on the right side of the apse. Taking these tombs into consideration, together with the situation of the villa, which the "Atti" says was at the fourth milestone of the Appian Way, near the Palatium Vespasiani and the temple of Jupiter, we cannot doubt that this curious mixture of pagan and Christian remains indicates the site of the tomb of St. Urban built as a Christian mausoleum by the "blessed" Lady Marmenia. Sig. Lugari has brought every evidence to prove this, in a fine folio dissertation on his excavations published in Rome in 1882. The chief point on which he argues is not so much the verification of the site, as the identification of St. Urban. That the martyr in this tomb was the St. Urban to whose hermitage (when he was flying persecution) Santa Cecilia brought her husband Valerian and his brother for baptism, there is no doubt. The question at issue seems to be, was this same man Pope Urban I., or not? Sig. Lugari argues that there were two Urbans. The codices of martyrologies keep the anniversary of Urbano, bishop and martyr, on the 8th calend of June, and give as his burial place the cimeterio Prætextati, while Urban Confessore (presumably the Pope) is commemorated on the 14th calend of June, and is said to be interred in *cimeterio Calixti, Via Appia Paterni Gallicorum*. This is the only really strong point of Sig. Lugari's argument, and amounts to almost a distinct proof.

The dates are sufficiently near to be confusing. The distinction he emphasizes between the respective words *martyr* and *confessor*

76 *A Christian Cemetery in a Roman Villa.*

is but a slight one, while that between a mere bishop and pope falls to the ground when we remember that for the first three centuries of the Christian era the title of Pope had never been given to the bishops of Rome. Sig. Lugari's distinction of epochs is not much more decisive. He says Pope Urban lived in the time of Alexander Severus and St. Cecilia in the time of Marcus Aurelius and Commodus. Some authors, however, say that St. Cecilia lived in the time of Alexander Severus.¹

We will leave the question of the unity or duality of St. Urban to wiser archæologists, and be content with the conviction that in this building (*firmissimæ fabricæ*) of square form (*quadratum*) and with tombs in the walls themselves, we have the grave of the Urban who was St. Cecilia's friend, and that of many other martyrs of her time. The old Latin codex we have quoted, the "Atti di Sant Urbano" gives a detailed account of the life of the blessed Lady Marmenia; how she gave up her villa for the worship of the Christians; how she confessed Christ boldly before the Prefect Almachius and was martyred; how her daughter Lucinia gave her substance to the widows and orphans; and how at one time twenty-two of the Christians of their congregation all chose martyrdom rather than sacrifice to Mars at the command of Turcius (Tertius?) Almachius. "*Fuerunt namquam qui decollati sunt pro nomine Domini Jesu Christi, absque (?) B Marmenia et filia ejus Lucinia, fere viginti et duo: quorum sancta passio tertio celebratur die ante Kalendar Junias.*" We are told all these twenty-two martyrs were buried in Santa Marmenia's ground, and in a space at the end of the building Sig. Lugari found a veritable cemetery and many skeletons, most of which bore signs of Christian burial.

It is much to be regretted that none of the inscriptions remain from the tombs of Urban and the seven martyrs mentioned in the "Atti"; but it is conjectured that they were destroyed in the sixth century when the Goths were encamped in the *Campus borbonicus* between the two aqueducts, and spent their time in demolishing the monuments of the Appian Way.

The chief inscriptions left now are the names on the building tiles, some being marked "OPUS DOLIARE NEGOTIAN TE AUR FELCISSM." Beneath the words is the sign of a dolphin. This mark proves the principal part to have been built in the time of

¹ See Mrs. Jameson's *Sacred and Legendary Art*, vol. ii., p. 584.

² The Capuan version of this codex says: "promiscui sexus viginti et duo fuisse traduntur."

A Christian Cemetery in a Roman Villa. 77

the Antonines, while the "*Off S.R.F. Dom*" in the others point to the addition of the vestibule in the time of Constantine.

A few fragments of inscriptions are preserved. One to a certain Valentiniano, another E.V.N.U.S. V PAMPHIL FILIUS. These names



Side View.

Front View.

Fig. 2.—Carving on arm of Episcopal Chair.

and that of VERAS. PIAE. seem to point to Christian people. The most entire inscription is:—

D . M .
EVTYCHES . FECIT
COIVGI SVAE . CAL
LISTEN BENEME
RENTI . QUI VIXIT
ANNIS , XXX.
MES II.

78 *A Christian Cemetery in a Roman Villa.*

The D.M. would not necessarily exclude the possibility of Eutyches being a Christian, as the letters are frequently found on early Christian tombs.

An interesting fragment of sculpture was found in the vestibule, viz., the arm of an episcopal chair (fig. 2). On its arms are carved the head of a bearded man crowned with laurel, a dolphin is on each side, and the prow of a ship below, all emblems of the church and its martyrs. One fragment of an inscription has the figure of a dove with an olive branch engraved on it (fig. 3), while in the



Fig. 3.—Fragment of Cornice with Early Christian Sculpture.

apse a fragment of marble was found, with a bunch of grapes and scrolls on it (fig. 4). All these are indubitably Christian emblems.

We will now leave the tomb itself, and pass to the excavations of the villa (fig. 5), and here a most bewildering mixture is displayed. We have the whole plan of the Roman villa; atrium, impluvium, tablinum, peristylum and cubicula are all there, with traces of marble and mosaic, but the whole is most curiously honeycombed with graves! Skeletons, some in terra-cotta coffins with slabs of stone over them, others hastily buried with no coffins at all, are found in all the rooms and courts—here under the floor where fragments of mosaic lie about, there in the very atrium near the

fountain. In what was once the cellar, or perhaps kitchen, lie the large oil jars set firmly in the ground, and some mended with lead; and many wine amphoræ, a few of them intact just as Marmenia's servants might have used them; while in cubicles underground or beneath the altar of the mausoleum, or mingled with larger skeletons, one comes across many an amphora which has been put to a strange use. Its pointed end has been knocked off, and a little Christian dead baby cradled within its rounded space for its last sleep! All these things seem to mark hasty interment, and desire of secrecy. It is evident that during Marmenia's life the dead could not have been buried in her very living rooms. The eight martyrs in the solid tomb-church, and



Fig. 4.—Early Christian Sculpture.

the twenty-two in the *hortus* at the back, show the only dispositions she made for her martyred fellow-worshippers. The hypothesis might be considered, whether when Marmenia and her daughter with all her followers were decapitated, her house was partly destroyed and deserted, and that in the subsequent persecutions under Diocletian and others the Christians took refuge in the ruined house for their services, and hid their loved dead in its empty rooms.

Sig. Lugari is of opinion that the smaller tank in the room beyond the atrium, with its impluvium, was a font for Christian baptism. In any case, the site offers most interesting study for early Christian archæologists.

Near here, and still on Sig. Lugari's estate, are the ruins of the once beautiful house of the Considia family. Their name is still visible in bold Roman letters on what was the architrave of



Fig. 5.—General view of the ruins of the Roman Villa.

A Christian Cemetery in a Roman Villa. 81

the door. Here all is pagan, though so near the Christian lady Marmania. There are stone cinerary urns of solid square form in which the ashes of the *Considia* were preserved. There is an impluvium with the remains of a leaden pipe leading from it; and there is a most original and deep well¹ of square construction, lined with brickwork, in fine "opus reticulatum" of the second century. Near here are the remains of a larger house of solid and massive stone masonry of Etruscan or Doric style, dating from before Christ. To this were annexed some fine baths. Traces of the marble walls and floors still remain, and some leaden pipes signed *Heraclide Feci*. The drain-pipes were large clay ones with holes in them for the escape of bad gas, and there was a brick reservoir for water, with strong buttresses. Moreover, a bath, with sloping floor, was provided for the horses. As far as their scientific knowledge went the Romans were certainly very complete in their arrangements.

LEADER SCOTT.

¹ Forty metres (130 ft.) deep.

The Ancient Church of Bosham.

THE tiny hamlet of Bosham, or Bosanhamm, as the ancient reading of the name has it, in Sussex, is situated at the head of one of the most picturesque creeks on the south coast of England.

The country is low lying, but there is nothing monotonous about it, for across the level fields, dotted with dark green clumps of trees, one catches sight of the shining sea, falling back at ebb tide from sands of ever changing hues of bronze and brown and green, broken here and there by the dark outline of a boat, until, as the sun drops lower, all fades away into a soft violet haze.

This, or something like this, for it is difficult to paint with only words, is what Bosham looks like on a June evening, at which time it is a favourite haunt of artists both French and English.

Very still and peaceful it lies; a happy haven is the name that slips into one's mind as one looks at it, but it is a haven with a history, and to some its shores will be dearer for the sake of the story that they tell than even for their tender picturesqueness.

The events that have taken place there have, however, left no visible mark upon the shifting sands of Bosham, so that to learn its history one must turn, as men have turned many times before, in many different places—to its church.

The Church of the Holy Trinity, Bosham, stands at a very short distance back from the shore in the midst of a group of sheltering trees. With its massive tower (fig. 1) and quaint porch it strikes the eye at once as an interesting and venerable building, yet does its exterior but dimly hint at its great antiquity, and those who are interested in archæology and history will do well to hasten within, pausing for a moment, however, to examine the ancient porch, which is on the south side of the church. There is no west entrance; the reason for this being missing from Bosham Church I will give subsequently.

The church has north and south aisles (fig. 2); the arcades which divide the nave from the aisles are supported by stout pillars crowned by pointed arches. The chancel is very large in

proportion to the size of the rest of the building, a peculiarity to be observed in collegiate churches as a rule, space being required in it to seat the warden and fellows.

The tower rises in the centre of the west end of the church instead of, as commonly, in an angle of the building, and ingress to it is from within, not from without.



Fig. 1.—Church of the Holy Trinity, Bosham.

(From a photograph by Colonel Wilkinson, R.E.)

At first sight, however, the most remarkable feature of the interior is a large Early English crypt with a groined roof at the east end of the south aisle. The architecture of this crypt is simple and expressive, like that of the crypts under the presbyteries in

the early Lombard churches of Verona, which it directly recalled to my mind. The crypt in Bosham being dark, however, the peculiar effect of light coming from below, which is to be noticed in S. Zeno's, in Verona, and other churches of the same character, is absent.

In former days there must have been a chapel over the crypt in Bosham, for the piscina belonging to it may still be seen in the wall.

I might have imagined that the crypt in Bosham Church was unique of its kind in England; but the vicar, the Rev. H. Mitchell,



Fig. 2.—Bosham Church. Nave, showing part of Chancel and part of Crypt.

(From a photograph by Colonel Wilkinson, R.E.)

to whom I am indebted for a great deal of information concerning Bosham, told me that there is a similar one in another church in Sussex.

One cannot stand in Bosham Church and say positively that it belongs to this or that order of architecture, for it is patent even to the casual observer that it belongs to different periods; even a careless glance is enough to assure us that here is Saxon, Norman, and Early English work.

I was alone and a stranger when I entered it, and possibly I might have gone away satisfied with a careless glance and hasty

decision, but for one thing—I had spent some hours during the previous autumn studying the Lombard churches of Verona, of which, as I have already said, Bosham reminded me.

The chancel arch is Saxon and the jamb at the south side is apparently built upon the base of a Roman column (fig. 4). There is no evidence to show whether this base is *in situ* or not. During the repairs executed in 1865 quantities of Roman pottery are stated to have been found below the floor of the church, and a small stone coffin containing the remains of an infant (traditionally



Fig. 3.—Nave and Chancel, showing Saxon Arch.

(From a photograph by Colonel Wilkinson, R.E.)

believed to be a daughter of King Cnut) was exposed (see *Sussex Archaeological Coll.*, vol. 18, p. 8).

What is known of the history of Bosham we learn from Bede (*Ecc. Hist.*, Book iv., ch. 13) and the *Anglo-Saxon Chronicle*.

According to the *Anglo-Saxon Chronicle*, Æthelwealh, King of the South Saxons, was baptized at the court of Wulfhere, King of Mercia. Æthelwealh married a Christian wife, Eaba, from the little kingdom of the Hwiccas, but he does not seem to have been able to influence his subjects, who remained everywhere sunk in heathenism except at Bosham, where there was a tiny

settlement of four or five Irish monks, with one Dicul at their head. These monks were very poor, and of the little church they built no trace remains, though it is possible to point to the spot where it stood in the centre of the present chancel. One may, however, guess at its appearance by visiting the remains of the ancient Celtic oratories in Ireland, or, if that be impossible, by studying the well known book on the subject by Miss M. Stokes.

Little is known of the history of Dicul beyond the facts that he was an Irish hermit and the founder of Bosham. Dempster in his *Menologium* gives February 11th as his festival.

Dicul's mission to Sussex seems to have met with but little success; like many another founder it was his lot to sow but not to reap, and there is something almost pathetic, in the picture of this tiny settlement of half-starved, unsuccessful foreign missionaries in heathen Sussex.

In the year 681 Sussex was still heathen, and the mental and physical condition of its inhabitants at the lowest possible ebb; a famine had desolated the country, and so ignorant and without intelligence were they, that though the sea which washed their shores was full of fish, they knew not how to take it. Never in the annals of England has there been such an appalling tale of wholesale suicide as that which is related as having taken place at this time in heathen Sussex, for its people, sunk in sloth and stupidity, destitute of every art of civilization, and incapable of helping themselves, were, when the famine overtook them, driven to despair. Gathering themselves into parties of forty and fifty they joined hands and, flinging themselves over the cliffs, ended their miseries in the sea.

At this juncture, however, a deliverer came to the bodies and souls of the Sussex Saxons and encouragement and help at last to the lonely Celtic monks of Bosham. Wilfrid, Bishop of York, being expelled from Northumbria, and coming southwards, was gladly received by Æthelwealh, who desired to propagate Christianity in his kingdom. Æthelwealh gave Selsey and other lands to him and his companions for their maintenance.

Wilfrid, the great church builder of the North, was full of joy at finding a Christian Church, however small, in heathen Sussex; but though no doubt he longed to devote his energies to the improvement of Bosham, the first task to which he applied himself was to saving the bodies of the despairing Saxons. He taught them to cast nets into the sea, and the return was so bountiful that the hearts of the rescued turned to their deliverer.

After that, he set to work to enlarge and improve Bosham church,¹ and his work there remains to this day. He made more use than the poor Irish monks with their scanty resources had been able to do of the materials round him.

The present vicar of Bosham has aptly called the oldest part of the church, Wilfrid's Chancel; there is other Saxon work in the church, but this in especial belongs to him.

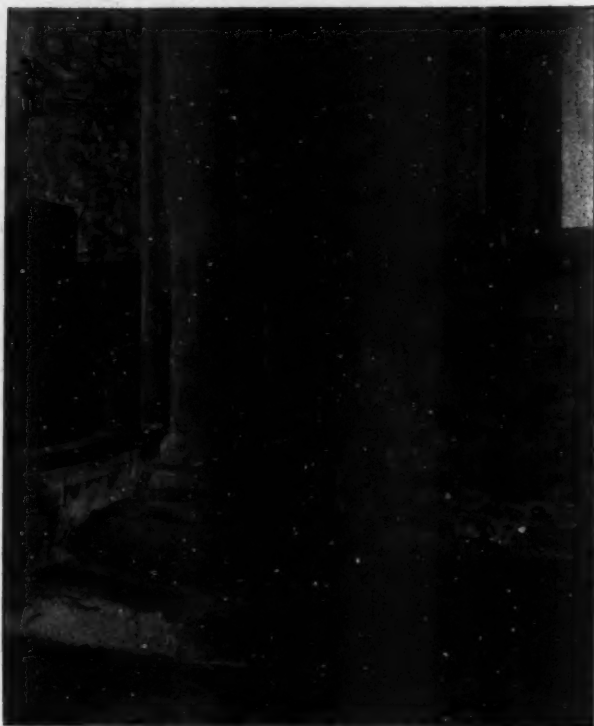


Fig. 4.—Bosham Church. Base of Pillar of Chancel Arch.
(From a photograph by Colonel Wilkinson, R.E.)

The east window does not belong to Wilfrid's nor even to later Saxon time; it is thirteenth century work. It has five pointed lights, and is simple in design, but very pure and beautiful, and its slender columns are exceptionally graceful.

¹ Bede states that Wilfrid "founded a monastery at Selsey;" but there is no evidence that he built a church at Bosham.—Ed.

Wilfrid's Chancel, the nave, and the great tower at the west end show the church as it stood in Saxon times; the side aisles, the pillars of which are crowned by pointed arches, are Early English. In the wall between the nave and north aisle are three clerestory windows, such as are not usually found in English architecture until after the introduction of the Perpendicular style.

It was for the sake of greater safety that the church was left without a western entrance, for Bosham suffered greatly from the incursions of the Danes, who used to slip up the creek and effect an easy landing there. When the inhabitants caught sight of the boats with the dreaded "Raven" ensign, they were wont to seek refuge in the church tower, which had but one small door opening into the church, and was strong and easily defensible. This same absence of a western entrance may be observed elsewhere in churches which were presided over by females, as at Romsey for instance; in them it was for the sake of greater privacy as well as safety.

In the days when the Danes were masters of England, King Cnut had a palace near Bosham, and here, according to tradition, during one of his visits to it, his daughter died. Her stone coffin already mentioned is buried in the church at the foot of the chancel steps on the south side, where a tile bearing the Danish raven now marks the spot. There was an altar tomb here at one time, the piscina belonging to which still remain, but the tomb itself is gone.

On the north side of the wall of the chancel there is an Easter Sepulchre, in which, after Vespers on Holy Thursday the Cross was laid, wrapped in a cloth, in memory of our Lord's death, and where it remained surrounded by lighted candles and watchers until Easter Eve, when it was removed by two or three brethren singing psalms; in this recess there lies now an effigy, which is said to be that of the daughter of Cnut, and to have belonged to her altar tomb.

The incident of Cnut rebuking his courtiers for their folly in expecting him to control the waves, is said to have taken place at Bosham; but it must be acknowledged that Southampton also claims to have been the scene of the occurrence.

Bosham Church is a veritable landmark in English history. Celt, Dane, and Saxon all have had their share in it, and it marks the beginning of the Norman Conquest. The last Saxon king loved to hunt in the forests of Bosham, and Lord

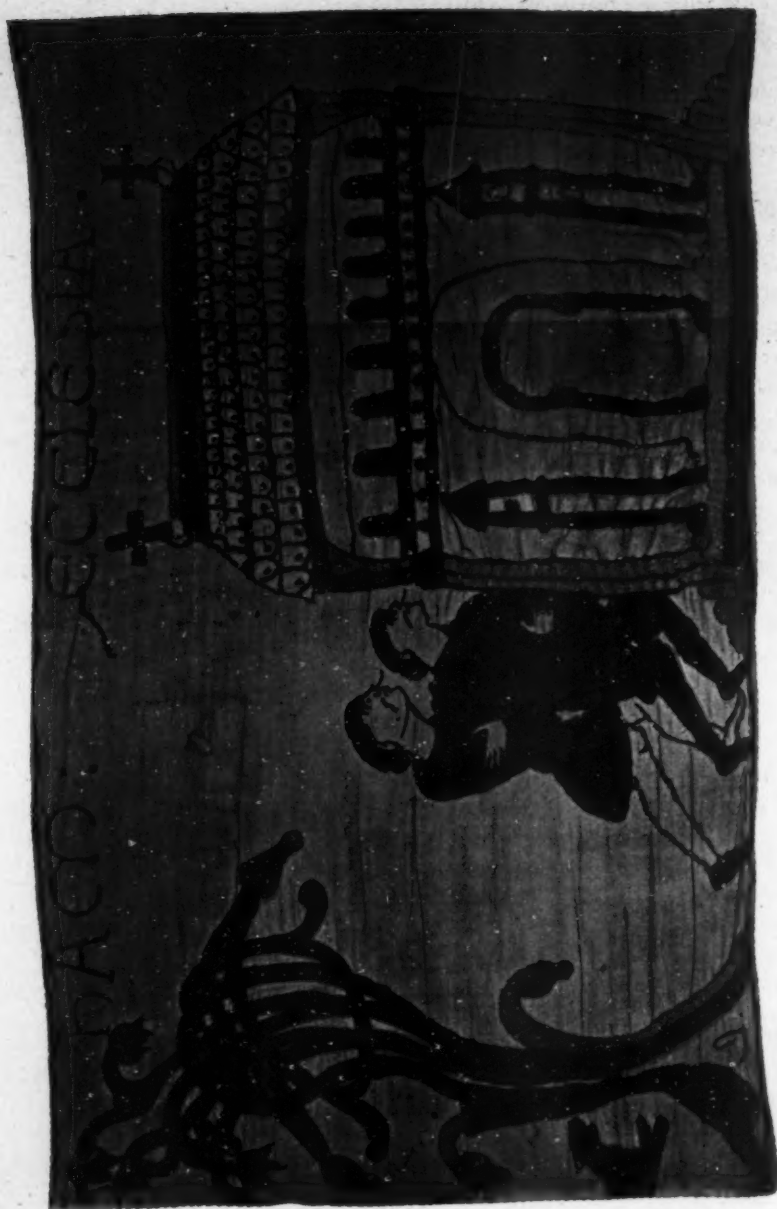


Fig. 5.—Representation of Bosham Church on the Bayeux Tapestry. South Kensington Photographs, Nos. 9653 and 9654.

Fitzhardinge's property, which now covers the site of them, still goes by the name of Harold's hunting grounds.

It was from Bosham Creek that Harold started on that memorable journey, which, apparently ending in his being shipwrecked on the coast of Normandy, had such far-reaching consequences for himself and England.

In the Bayeux tapestry there is a picture of the ancient church of Bosham (ancient even in those days), which Harold must have known so well (fig. 5).

Henry I. granted Bosham to William Warlewast, Bishop of Exeter, who founded a College of Secular Canons, dedicated to the Holy Trinity, which prior to the Dissolution was accounted a royal free chapel, exempt from the jurisdiction of the Bishop of Chichester (see *Sussex Archaeological Coll.*, vol. 8, p. 189).

There is more than one interesting tomb in the church; in the south aisle is that of Sir Herbert de Bosham, who figures in the story of Becket.

On the north side of the chancel there is a small sacristy, the roof of which has been twice raised. On the south wall of it the corbels remain, on which once rested the floor of the room in which the church watcher lived, whose business it was to see that the candles were kept alight on the different altars, especially on the high altar.

One word before I close, as to the restoration of Bosham church, the work of the Rev. H. Mitchell, its vicar.

I had just come from Devonshire, a few of the ancient churches of which I had visited, and in these the hand of the restorer had been so heavy that I could not help thinking, with grave regret, of all that had been obliterated in the effort to improve. My first feeling on entering Bosham Church was a sense of keen satisfaction that here, at least, someone had been at work who understood his business. In it the work of restoration has been carried out with so much knowledge, tenderness, and care that it stands still uninjured, unaltered, a sign-post of the past.

H. ELINGTON.

Sculptured Norman Tympana in Cornwall.

OF the six Norman tympana with figure sculpture upon them at present known to exist in Cornwall, four were described and figured by the present writer in the *Illustrated Archæologist* for June, 1894 (vol. ii., pp. 9-15).

We now give the remaining two examples which are to be found at St. Michael, Carhayes, and at Perran Arworthal, and in addition to these, a mutilated example at Tremaine, as well as an Agnus Dei from the doorway of the Church at St. Anthony-in-Meneage.

The following is a list of the six Norman tympana in Cornwall, with the subjects figured upon them:—

Localities.	Subjects.
Egloskerry, No. 1	Agnus Dei.
Egloskerry, No. 2	Dragon.
St. Michael Carhayes	Agnus Dei.
Perran Arworthal	Agnus Dei.
St. Thomas the Apostle	Agnus Dei.
Treneglos	Tree with Beast on each side.

It is somewhat remarkable that so interesting a series of sculptured stones as those which form the subject of the present notes, should not have been already illustrated, but as far as I can ascertain they have hitherto escaped attention.

The accompanying drawings have been prepared from my rubbings, reduced to scale by photography.

St. Michael Carhayes is a very out of the way place, situated ten miles S.W. of St. Austell, and eight miles S.E. of Gram-pound Road Railway Station.

Lysons in his *Magna Britannia* (1814), Vol. 3, Cornwall, p. ccxxviii., gives the following quaint description of the tympanum at this place:—

“On the north side of the nave in the Church of St. Michael Carhayes is a small door-way with a plain semi-circular arch, with the figure of a man on horseback carved on the transom stone.”

He describes the position of the doorway correctly, but it will be seen by the illustration (fig. 1), partly from a photograph taken by Mr. J. Bernard Kempe, that the carving referred to is a

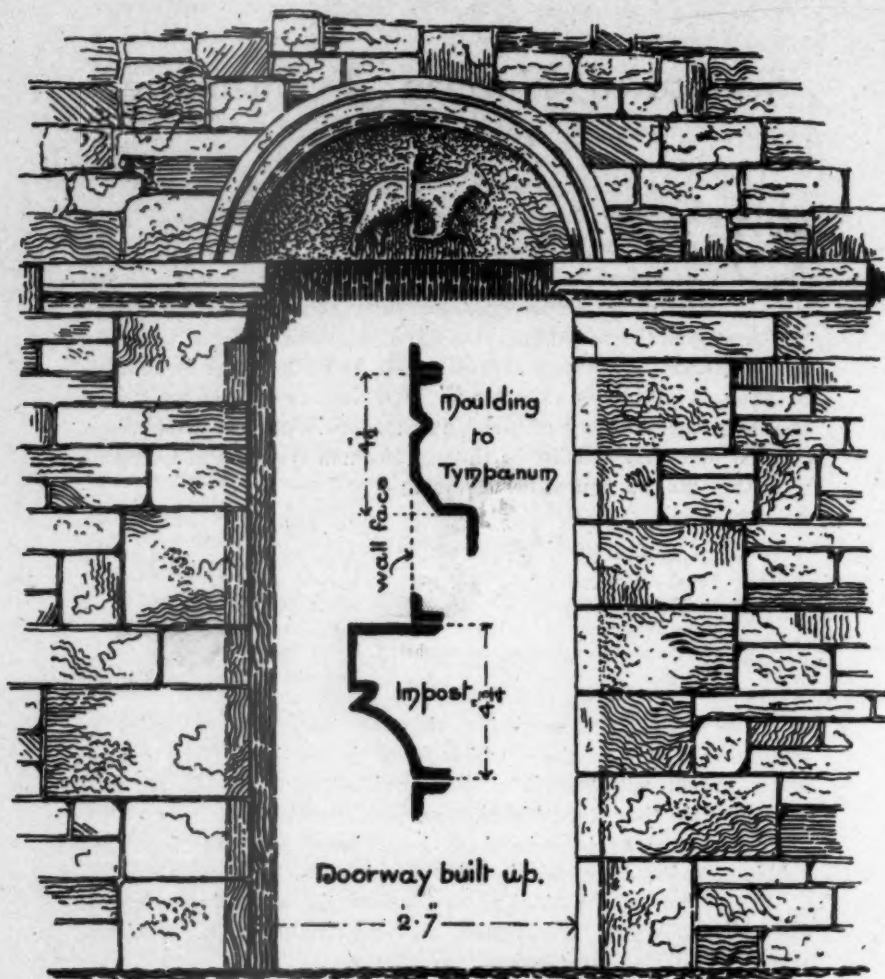


Fig. 1.—Doorway and Tympanum at St. Michael Carhayes, Cornwall.

Scale $\frac{1}{16}$ linear.

representation of an Agnus Dei, which, although now in a somewhat dilapidated condition, is sufficiently distinct to be easily

identified. Mr. Thurstan C. Peter, of Redruth, fancies he detects some letters above the animal's shoulder, of which he says, "I think I can make out DIVS = DEVS, or ? DNI."

There certainly seem to be some horizontal markings, but nothing like letters appear on the photograph.

The stone is approximately semi-circular, and including the moulding is 3 ft. 6 ins. long, and 1 ft. 6 ins. high. The portion containing the sculpture is sunk, and is surrounded by a rudely cut moulding consisting of a fillet forming a narrow soffit, and a splayed edge, beyond which are two fillets separated by a deep V-shaped incision, all the members being of varying widths. Unlike a label, the outer face of the moulding is flush with the face of the wall.

It is worth while remarking that an Agnus Dei on a north doorway is of very rare occurrence.

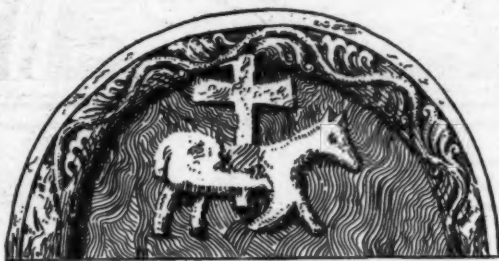


Fig. 2.—Tympanum at Perran Arworthal, Cornwall. Scale $\frac{1}{16}$ linear.

Perran Arworthal is situated five miles S.W. of Truro, and has a railway station called Perran Well, distant about a mile.

The tympanum (fig. 2) will be found in the church, where it is now built into the wall over the Perpendicular south doorway. It is semi-circular, and like that at St. Michael Carhayes, just described, is cut out in one stone. It is 3 ft. wide, and 1 ft. 6 $\frac{1}{4}$ ins. high. On it is carved an Agnus Dei, and round the curved portion of the stone there is a richly carved border, executed on a bold ovolo moulding with a fillet on its outer edge, the whole being in a very good state of preservation. The ornament on this border consists of late Transitional foliage, formed of a serpentine stem with leaf work in the spandrels, very much resembling that on the enriched band round the lower portion of the bowl of the font in St. Stephen's Church, Launceston.

¹ Arch. Camb., fifth series, vol. xiii. p. 348.

Tremaine, or Tremayne, is situated eight miles west of Launceston and one mile east of Tresmeer Railway Station.

The church at Tremaine is a very small but interesting building; its height may be judged by the projecting moulding forming the

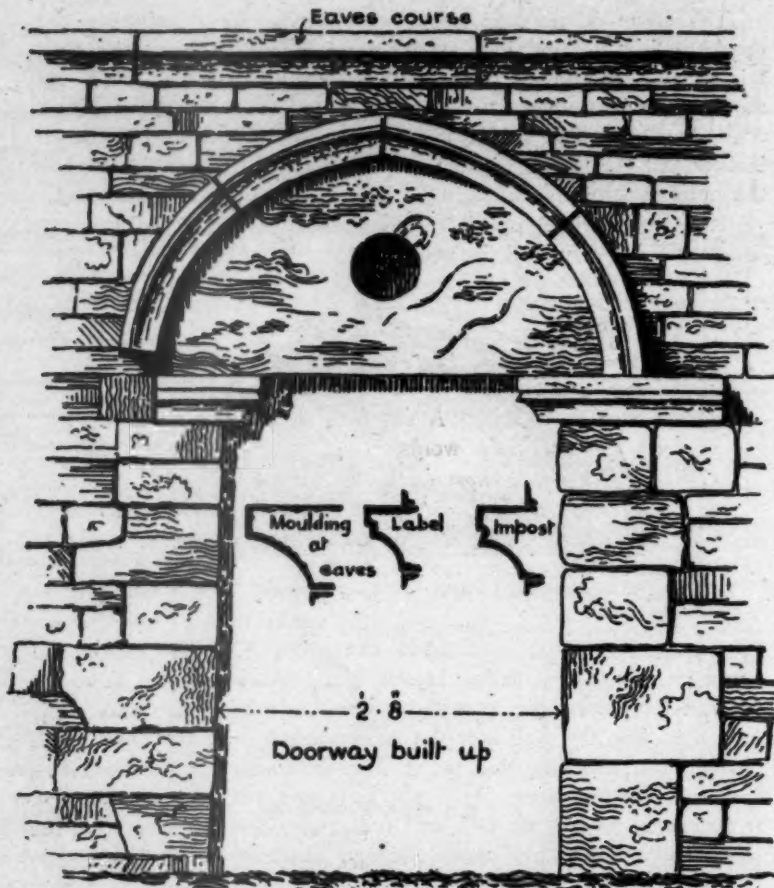


Fig. 3.—Transitional Norman Doorway at Tremaine, Cornwall. Scale $\frac{1}{16}$ linear.

eaves course. The tympanum (fig. 3) with its doorway still remaining, but built up—will be found on the north side; it is 3 ft. 6 ins. wide and 1 ft. 9 ins. high at the apex. Owing to the rising of the ground in the churchyard, the original height of the doorway is

considerably reduced. It will be noticed that while the sections of the label and impost mouldings are similar to those found on the earlier specimens, the head of the stone is pointed instead of being semi-circular, which places it in the Transition period—a fact also borne out by the presence of a small lancet window in the same wall, about 6 feet east of the doorway.

Unfortunately the sculpture once upon this tympanum is now entirely obliterated, while the stone is further disfigured by a circular hole, 6 ins. in diameter, cut right through it, for the accommodation of a flue pipe from a stove in the interior. Records of the existence of carving are, however, preserved in two instances, though the sources from which the authors obtained their information is not given. The first occurs in a printed sheet, No. 26 (1863) of the Exeter Diocesan Architectural Society, entitled "Rough Notes," which is one of a series containing short descriptions of the Cornish Churches, arranged in Deaneries. In this sheet we find the following note referring to Tremaine: "The blocked door has its square head and tympanum formed of one large mass of Catacleuse¹ stone, on which a dragon is rudely carved, coeval probably with a single lancet in the north wall." A similar reference to the dragon, in almost exactly the same words, is made by Polsue, author of *A Complete Parochial History of the County of Cornwall*. In vol. iv. (1872) he remarks in his description of this church, "a blocked north door has a tympanum of Catacleuse stone on which is rudely carved a dragon."

Now as the carving has so completely disappeared, and as there is a similar plain tympanum over the north doorway of Tintagel Church, I had almost began to doubt the existence of a dragon at all. Knowing a very intelligent stonemason in the neighbourhood of Tremaine—Mr. F. H. Nicholls, of Lewannick, who found the second Ogam stone at that place—I determined to get an expert opinion as to whether the stone had ever been carved or not. I therefore sent him sketches of the doorway, asking him if he would kindly visit and examine it. He replied as follows: "There is no question whatever but that the face of the stone has been axed off with modern tools, the marks of which are plainly visible. The right side of the stone from the centre is cleaned completely off; but on the left-hand side is a very faint outline, similar to what I have marked on your sketch; and nearly on the top of the hole is part

¹ This stone is known by geologists as a diabase or dolerite, but is more commonly called greenstone.

of a ring which looks very much like the end of a piece of carving." Possibly this may be part of a twist in the dragon's tail. Mr. Nicholls thus far agrees as to the previous existence of carving, but with regard to the nature of the material he differs. He says it is a green slate, and since he knows of no quarry in the district where such stone is obtained, he concludes it was brought from the coast, where similar slate abounds.

It is, of course, now quite impossible to ascertain when this act of vandalism was perpetrated. Both authors quoted speak of the dragon as if it was still in existence, and in that case it would be natural to suppose that a date so recent as 1873, or indeed



Fig. 4.—Agnus Dei on a Norman Doorway at St. Anthony-in-Roseland.
Scale $\frac{1}{2}$ linear.

1863, would surely have been well within the memory of people still living in the neighbourhood. Inquiries, however, throw no "light of memory" whatever on the dragon, and I am therefore personally inclined to believe that it was destroyed long before their notices were written, probably at the time when the hole for the flue pipe was made, and that the authors did not verify its existence on the spot.

There is, as has already been pointed out, one other Agnus Dei in Cornwall (fig. 4), which, although not on a tympanum, must not be omitted, since it completes the number of examples in the county illustrating this subject. It occurs on the inner order of the arch of a fine Norman doorway, on the south side of

St. Anthony's¹ Church, situated three miles east of Falmouth by water. This order of the arch, although semi-circular like the other orders, has a vertical joint at the apex, which is unusual. All the voussoirs are plain, except that on the west side of the apex, upon which is carved the Agnus Dei, surrounded by a highly projecting and slightly splayed fillet, 8 ins. in diameter measured to the outer edges.

It will be noticed that the hind quarters of the Lamb are tilted a little upwards as shown in the illustration, which is placed at exactly the same angle as on the doorway. Attention should also be called to the curious method adopted for indicating the wool by incised zig-zag lines, as well as to the incised cross on that borne by the Holy Lamb.

An illustrated account of this church is given by Mr. L. S. Boyne in a pamphlet entitled "Notes on the Parish of St. Anthony-in-Roseland and its Restored Church," London, 1852. After tracing the history and vicissitudes of the church, the author says on pp. 16 and 17—

"From all this it would appear that the greater portion of the nave of the church just taken down, with the porch, is early Norman work between 1184 and 1191."

The above remarks undoubtedly convey the idea that this doorway was taken down when the church was restored in 1850. It may be only conjecture, but the statement certainly suggests the possibility that when re-erected the keystone with the Agnus Dei may not have been replaced in its original position. This suggestion is supported by an inspection of a drawing of the doorway forming the frontispiece to Mr. Boyne's little book. It is there shown at the apex, a position which is probably the correct one, especially as there does not appear to be any particular reason for placing it elsewhere.

In glancing through these notes on the sculptured Cornish tympana, it will be seen that of the six examples only two have their doorways remaining, viz., St. Michael Carhayes, and one of the two at Egloskerry, or three if the mutilated example at Tremaine be included, and all of them are situated on the north side of their respective churches.

The reason for not finding doorways on the south side is, I think, easily given. When it was found necessary to enlarge any of the ancient churches, the south side was always selected for

¹ There are two parishes in Cornwall named St. Anthony, this one being called "St. Anthony in Roseland" for distinction.

"proposed alteration," so that a church, for instance, which was originally Norman, had a Perpendicular aisle added, the old south wall with its doorway being, of course, pulled down. Instances of a Norman arcade on the north side and a Perpendicular one on the south, are found at Morwenstow, and portions of others at St. Breward, Lelant, Ludgvan, and other churches in this county.

In the destroyed sculpture at Tremaine we have an instance showing how necessary it is to make public any misuse, damage, or destruction to which our architectural relics may be subjected. Indeed, this was my chief reason for giving a detailed account of that stone, and making available all the facts I could gather from the scanty information at my disposal. Equally important is it to point out that at present the only means we have of endeavouring to prevent such mutilations in future, is to give immediate publicity to those cases which come under our notice from time to time, in the faint hope that a wholesome fear of the criticism to which he lays himself open may deter the modern Vandal from his destructive habits.

Efforts are now being successfully made to catalogue our ancient sculptured stones; and as this good work proceeds, and the system becomes more universal, we shall be enabled to keep the various monuments thus recorded in mind; and, by paying a visit when in any particular locality, jealously see if this or that stone is still in its place and properly taken care of. If it is not, or if it has sustained damage of any kind, let the facts be at once reported to some influential archaeological society, that proper measures may be taken to meet the case.

With regard to the tympana at Treneglos and Perran Arworthal, I much regret having been unable to ascertain any particulars bearing upon their present positions. In the absence of information to the contrary, I think it is most probable that they were placed where we now find them when the Perpendicular doorways and other portions of the churches were erected.

It is only by the discovery and careful study of these isolated stones that we become aware of the large number of Norman buildings which must once have existed in Cornwall. This will be seen by a reference to the list of Norman remains enumerated in the previous paper dealing with this subject, and where particular attention is drawn to the great number of fonts belonging to this period. These, in all but a few cases, are now the only remains of the original buildings which must surely have enclosed them. Cornwall is, however, by no means exceptional in this, as similar

instances can be found in probably every county in the kingdom, though perhaps not to so large an extent.

The importance, therefore, of preserving every fragment found cannot be too strongly urged, especially as in many cases they supply the only evidence of ancient buildings of the style once prevalent in particular localities.

Before taking leave of this subject, it would perhaps be as well to allude briefly to the sculptured tympana without figures, and also to the other Norman doorways in Cornwall, not here described.

The only other sculptured tympana will be found at the churches of Mylor and Cury.

At Mylor, near Falmouth, there are two, one on the south side, and the other at the west or tower entrance, both of which have crosses in relief upon them. They are figured in the *Journal of the Royal Institution of Cornwall*, vol. iii. (1870), pp. 162-4.

At Cury, near Helston, over the south doorway is one with five interlaced rings in relief, arranged in a curve, and contained within a semi-circular recess having a zigzag border. It is illustrated by Lysons in his *Magna Britannia*, on a plate facing p. ccxxviii., described as "Specimens of Saxon Architecture." J. T. Blight¹ also figures it.

The unornamented tympanum at Tintagel has already been referred to on p. 95.

The remaining Norman doorways are without tympana, as at Blisland, St. Cleer, St. Clether, Cuby, St. Germans, Kilkhampton, Landewednack,² Ludgvan, Manaccan,³ St. Martins-by-Looc, Mevagissey, Morwenstow, St. Stephen's-in-Brannell, Tintagel (south doorway), and that now forming the entrance to the White Hart Hotel, at Launceston, which came from the Old Priory at St. Thomas.

ARTHUR G. LANGDON.

¹ J. T. Blight, "*Churches of West Cornwall*" (1885), p. 46.

² *Ibid.*, p. 85.

³ *Ibid.*, p. 70.

Primitive Anchors.

THESE appear to be two ideas which have led up to the invention of the modern anchor—(1), the idea of attaching the vessel by means of a rope or chain to a weight sufficiently heavy to keep the vessel from moving when the weight has sunk to the bottom of the sea; and (2), the idea of using a hook instead of (or in addition to) the weight so as

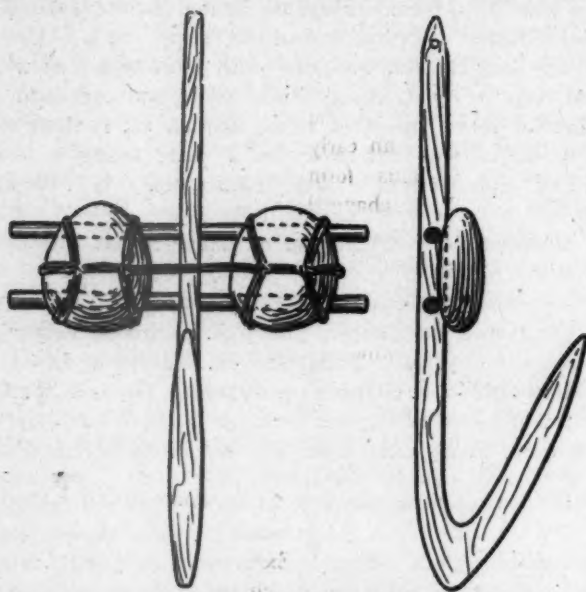


Fig. 1.—Japanese Anchor of Wood weighted with Stone.
Scale $\frac{1}{2}$ linear.

to catch in the bottom. The English word *anchor* is practically the same as the Latin *ancora* and the Greek *angkura*, meaning "that which has an angle," from the root *ank*, bent. The earliest anchors made on the hook principle probably only had one fluke instead of two. In the *Sussex Archaeol. Coll.* (vol. 18, p. 61)

there is an illustration of what has been surmised to be an anchor made out of the natural forked branch of a tree. It was found with an Ancient British Canoe at Burpham, Sussex. There is in the British Museum an interesting leaden anchor with two flukes bearing a Greek inscription. Its date is about 50 B.C., and it was found off the coast of Cyrene (engraved in Cecil Torr's *Ancient Ships*). The invention of the anchor with two flukes is attributed by Pausanias to Midas, by Pliny to Eupalamas, and by Strabo to Anacharsis. Diodorus Siculus states that the first anchors were wooden tubes filled with lead, whilst another classical writer says that before the introduction of metal anchors, lumps of stone with a hole through the middle for the attachment of the cable, were used. The form of the anchors used by the Greeks and Romans is well known from representations on Trajan's Column and in the Catacombs at Rome as an early Christian symbol. This form does not seem to have changed materially for quite a thousand years, as is shown by the Bayeux Tapestry (see *Vetusta Monumenta*, vol. 6, pl. 2).

Some very primitive kinds of anchors are in use at the present day in different parts of the world, and a study of their construction may throw some light on the evolution of the modern anchor.

The anchor shown on figs. 1 and 2 came from Japan and was seen by me at the Fisheries Exhibition at South Kensington. It consists of a natural forked branch of a tree, slightly improved artificially, so as to make a hook. Two round bars are fixed at right angles to the shank, and to these two ordinary beach pebbles are tied. The length of the anchor is 2 ft. 3 ins.; the width across the hook, 8 ins., and across the transverse bars 1 ft. 5 ins. The stones are from 5 to 6 ins. in diameter, and 2 ins. thick.

The anchor shown on figs. 3 and 4 was in use quite recently in the Aran Islands, off the West coast of Galway. It is now

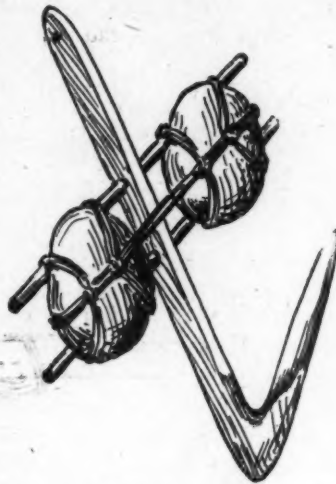


Fig. 2.—Sketch of Japanese Anchor.

in the possession of Dr. A. F. Dixon, of Dublin, who has kindly furnished me with full particulars about it. A good photograph of this anchor has been taken by Mr. R. Welch, of Belfast (R. W.,

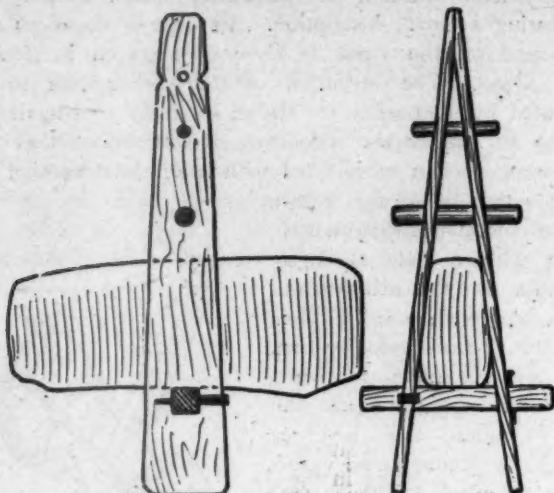


Fig. 3.—Irish Anchor of Wood weighted with Stone. Scale $\frac{1}{2}$ linear.

No. 2,128). The anchor is constructed of a sloping bar at each side and three cross bars, forming a figure not unlike the isosceles triangle in Euclid's *pons asinorum*.



Fig. 4.—Sketch of Irish Anchor.

The lowest of the three cross-bars is of square section, and is fixed by iron spikes at each side to the sloping pieces so as to prevent them spreading outwards. The stone, which acts as a weight, is clipped by means of the two side pieces, being held tightly by two spliced rings of rope passing under the upper cross-bars. These cross-bars are of round section and project at each side, thus keeping the rope rings from slipping upwards.

The cable is fixed to the middle of the lowest transverse bar and is carried up on one side of the stone, then between the two sloping boards, and finally through a loop fixed to a hole at the top of the anchor. The boards at each side are 1 ft. 10 $\frac{1}{2}$ ins. long, and the stone 1 ft. 5 ins. long.

The next specimen (figs. 5 and 6) came from Polperro in Cornwall, and was sketched at the Fisheries Exhibition, at South Kensington. It is of wood, weighted with a lump of slate like the Irish anchor just described, but is of a slightly improved form, as it is provided with two flukes. The construction and method of chipping the stone are also different.

The last anchor illustrated (fig. 7) was photographed on the quay at St. Servan, near St. Malo, in Brittany, by Mr. A. D. Mitchell, a member of the Camera Club, who has given his kind permission for it to be reproduced. The principle of this specimen is the same as that of the Cornish

killick, but the two long sticks between which the stone is gripped are fixed in round holes in the flukes, instead of the flukes being inserted in mortices in the side pieces forming the shank. A similar killick from Massachusetts in America is engraved in the *Smithsonian Contributions to Knowledge* (vol. 25, p. 197). Sometimes anchors of this class have four flukes and four sticks arranged pyramidally to form the shank, like one from Brazil in the British Museum.

It may seem strange that such primitive looking contrivances as these rude anchors, made of wood and weighted with stones, should continue to be used by fishermen who have a full knowledge of every



Fig. 6.—Sketch of Cornish Anchor.

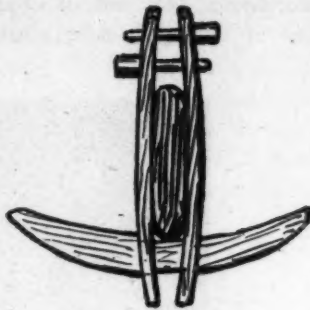


Fig. 5.—Anchor of Wood weighted with Stone, from Polperro, Cornwall.
1 ft. 6 ins. wide across flukes.

modern appliance connected with navigation and vessels. Yet there are good reasons why they should have survived. Where the sea or river bed is rocky, anchors are easily lost. This is a serious matter when the anchor is of iron and of some value, but if it is constructed like those described there is not much difficulty or expense in replacing it. A beach stone and a few bits of wood are always at hand,

and the skilled workmanship required to fashion them into a very serviceable anchor, is but small. Thus it is that, under certain conditions, primitive appliances must always hold their own against modern inventions. When, as often happens, a newly introduced contrivance gets out of order, it generally involves much greater loss of time and more expense to replace it than if it were of



Fig. 7.—Wooden Anchor weighted with Stone, used in Brittany.

From a photograph by A. D. Mitchell, Esq.

simpler construction and capable of being made by an ordinary workman out of materials easily procurable on the spot. Highly civilised man has much to learn from his prehistoric ancestors, and from uncultured races still existing, as to how he should act in an emergency when deprived of his usual appliances.

J. ROMILLY ALLEN.

How Tallon.

THE members of a shooting party cannot be considered the most appropriate persons for undertaking the important work of opening a barrow, but there is this to be said about them, that they often have opportunities

when out on the moors of meeting with these interesting memorials of the pre-historic age. In September of this year (1897) a party from Sir Frederick Milbank's, at Barningham, gathered for lunch at a place called How Tallon, 1,466 feet above sea level, and overlooking the valley of the Tees from Barnard Castle to Darlington. The spot selected was the base of an oval-shaped mound, about six feet in its highest part. It had all the appearance of artificial work, and on measuring the circumference it proved to be about sixty yards. Notwithstanding its present desolate position, How Tallon was not so much out of the world in past ages as it now appears. Half-a-mile to the east of it is a bridle road, which was formerly the route between the Roman station at Bowes and the station at

Ruth. Whether or not there was a settlement at How Tallon, further investigations alone can prove, but the fact that the barrow yielded at least five burials would shew that somewhere near at hand, perhaps among the rocks lying to the north of the barrow, some evidences of human habitation may be met with. The illustration (fig. 1) gives a general outline of the position of the burials as they were unearthed.



Fig. 1.—Sketch Plan of Barrow at How Tallon.

The first trench was made on the south side of the barrow (fig. 1), and before a distance of three feet was reached fragments of bones were found, including pieces of a skull, and portions of an upper and lower jaw, with sound and perfect teeth, apparently belonging to a man in the prime of life. This body was not more than two feet below the surface of the barrow, but it was impossible to determine the exact position in which it had been laid, so much of it having turned to dust.

The digging was then resumed in a northerly direction towards the centre of the mound, and presently it was observed that a long, thin, upright stone was protruding through the grass near the summit.

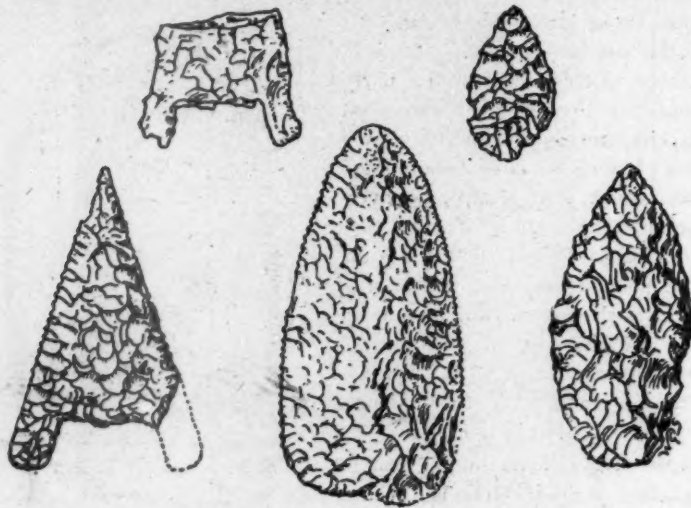


Fig. 2.—Flint Knives and Arrowheads found in barrow at How Tallon.

Great care was taken in unearthing this and clearing away the soil round it. Human bones were again discovered, and ultimately a skull was found, which had been pressed flat by one of the stones of a cist that had fallen in, owing to a wall having been built across the barrow. It was possible in this case to trace with some certainty the position in which the body had been buried. It looked as if it had been placed on its side in the cist, and then had been crushed by the stones above it. There were few perfect bones, but the jaws and teeth clearly shewed they were those of an old man, for the teeth were worn down to the level of the gums, as if they had been ground away by eating hard substances.

Close to the body were found a perfect knife with a finely serrated edge, as shown in the illustration (fig. 2), an arrowhead, also serrated on the edge, but with a barb and possibly the tang missing, two broken fragments of arrowheads, and a rough scraper. There were also the remains of a rude vessel of pottery very imperfectly baked (fig. 3), but with a decoration of triangular pattern, which exactly fitted the point of the barbed arrowhead when this was placed against it. It is possible that the person who made it had pressed upon the wet clay with the arrow point before baking it.

Near to the bones was also found a tooth of *Bos longifrons*. In spite of the most careful examination of the soil, which was passed



Fig. 3.—Fragments of Ornamented Pottery found in barrow at How Tallon.

through a fine sieve, no other portions of the broken arrowheads were found. These evidently had not suffered from the pressure which had destroyed the bones and the urn, for the white patina at the fractured parts of the flints, proved that they were in their original condition as at the time of burial.

Equinoctial gales and accompanying rain postponed further proceedings for some days, and in the meantime I had to leave, so that, not having been an eye witness any longer, I quote the words of Sir Frederick Milbank, who was present at the conclusion of the digging. "I sent the men forward in the morning, and then rode up about noon to How Tallon. They had just come upon the stone of another

cist. This proved quite empty when we opened it, but above it was a body, the skull of which was in perfect condition. Birtwhistle, the keeper, held it in his hands to shew it me, but while he did so the wind blew upon it, and it all fell to pieces excepting the cheek bones and jaws, which were in the most perfect order. It is a strange thing how the teeth of these people seem to have had no tendency to decay. In this instance there was not a single tooth missing in either jaw, and they were as white as snow. Beside this body we found fragments of pottery and a flint cutting implement. We went forward with the digging, and near at hand we came upon what, I consider, was the body of a woman, as the bones and jaws were smaller. In this case also the teeth were all perfect. A little further on again there was another body, and near to it three flint scrapers and a sharp pointed flint. In this instance the teeth in the jaws were many of them missing. I must now record what is a very singular find. Near these bodies were heaps of snail shells¹—hundreds of them; they are bleached snow white with great age and are very brittle. None were found in the other part of the mound with the other burials, and in clearing out the rest of the mound we found no more. I have had every search made by the keepers to find snail shells of similar character on the moor, but without result. It is very curious that these heaps of shells should be found beside these burials, at least three feet below the surface, unless they were placed there when the burials took place."

I must mention another peculiarity of How Tallon which may in some way have connection with the people who are buried there. The spot itself is the summit of the moor, but the ground is covered with grass, and not heather, all round it. At the north side are several curious pit holes about six feet deep, and about eight feet wide at the top. There are no mounds beside them to indicate that they have been trial holes in search of mineral or stone; in fact there is nothing of that character in this part of the moor. A little beyond the pits is a ravine with rocks, and an abundant supply of water springing out of the side of the hill.

REGINALD A. GATTY, LL.B.

¹ *Helix nemoralis.*

Notes on Archæology and Kindred Subjects.

BYZANTINE JEWELLERY IN CYPRUS.

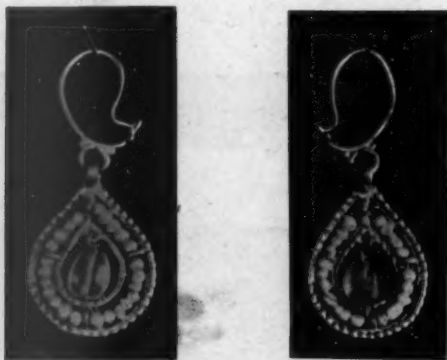
THE remarkable collection of Byzantine jewellery reproduced in the figures was found by accident in 1883, lying all together near the surface of the



Fig. 1.—Cyprus Museum. Necklace, No. 4891, and Rings, Nos. 4896-7.

ground about a mile inland of the town of Kerynia, on the north coast of Cyprus, and near the modern high road thence to Nicosia. Unfortunately no exact account is preserved of the circumstances of the discovery, and subsequent excavation on the site of the deposit produced nothing further.

The objects are preserved in the Cyprus Museum at Nicosia, with a great mass of other antiquities, which, under existing regulations, have fallen to the share of the Government of Cyprus, from various excavations in the island. It was not, however, till 1894 that an inventory of them was prepared, and even now, though a description of them is included in the *Cyprus Museum Catalogue* now in the press, it has been found impossible to publish them fully, or with illustrations. In the description which follows, the objects are quoted under the numbers which they bear in the *Catalogue* above mentioned, from which these paragraphs are slightly expanded.



Figs. 2 and 3.—Pair of Earrings in Cyprus Museum, Nos. 4892-3.

No. 4891 is a necklace of double 8-shaped links, fastened behind by a hook-and-eye between two embossed and perforated discs, each representing a crested bird of defiant aspect, within a deep beaded border. Compare three earrings exhibited in the gold room of the British Museum, with similar birds, surrounded by foliage like that of the pendants below. On the chain three pendants are strung from rings which slide easily over the links:—(1) a slightly elongated cross with central disc and lobed arms of the same style as the discs of the fastening, but filled with foliage; (2) a pair of flame-shaped pendants of the same style; (3) a pair of six-sided tubular beads, with beaded ends, strung between (1) and (2) to keep them apart. The necklace and pendants are of solid gold throughout (fig. 1).

For the style, compare a smaller necklace, in the British Museum, with many pendants, some of which are enriched with niello, like the ring No. 4897; a pair of earrings in the collection of the late Sir A. W. Franks,

now in the medieval room of the British Museum; another pair in the Metropolitan Museum, New York (Cesnola Collection, No. 83); and another, unnumbered, in the Naples Museum.



Figs. 4 and 5.—Pair of Bracelets in Cyprus Museum, Nos. 4894-5.

Nos. 4892, 4893 are a pair of earrings, of which the "ring" itself is of a common late form, which begins in the fifth-fourth centuries B.C., and is perpetuated in many modern earrings. It carries a loop below, in which

is hung a flat pear-shaped pendant :—(1) in the centre of this is a flat oval amethyst, longitudinally perforated and suspended vertically on a wire within (2) a pear-shaped frame consisting of two beaded rims separated by four perforated rays, between which lies (3) a loop of small pearls strung on a wire which passes through loops. The gold is solid throughout. An earring in the British Museum (56/12/23, 1746, from the Barbetti Coll., and of Sardinian provenance) is of exactly the same pattern, though a little smaller (figs. 2 and 3).

Nos. 4894, 4895 are a pair of bracelets of hollow but massive gold, of flattened oval form, swollen in front, and with the ends joined under a narrow ferrule behind (figs. 4 and 5).

No. 4896 is a finger ring formed by a flat gold band of chased work like the ornaments of 4891. The motive of the pattern is a Byzantine palmette-scroll (fig. 1).

No. 4897 is a finger ring with a flat plain hoop, to which a flat circular plate is soldered in front as bezel. Both hoop and plate are of solid gold.



Fig. 6.—Finger Ring
in Cyprus Museum,
No. 4897.

On the face of the plate is engraved a representation of the Annunciation: the Angel Gabriel turns to the right, with his left hand raised; the B. V. Mary to left. Both are represented standing and crowned with halos; between the heads is a lobed cross, like that of 4891, perhaps intended for the Holy Dove. In the large exergue below is a pair of volutes with foliage. The design is enriched with transparent niello: red, blue, and green (fig. 6).

So few examples have been published hitherto of the gold work of this period, in fact so few objects of the kind appear to be accessible to students at all, that the commentary upon this find must be of a slight and tentative kind.

The foliated links of the chains in the Guarrazar treasure (*Cluny Museum*: cf. *Labarte*, vol. i., pl. xxxii.) present less free and effective modelling in the Spanish gold work of the seventh century, but both in shape and intention may be brought into comparison with the pendants of the necklace.

In the same museum (No. 3129) is a cross of somewhat similar work, and in the museum of the *Bibliothèque Nationale* (No. 351) is a necklace with beads of the same style, and pendants with similar foliage, associated with coins of Antoninus Pius, Pertinax, Severus, and Postumus, but the coins are obviously very much earlier than the gold work. The only close parallels are the earrings and necklace already quoted from the British Museum, and these unfortunately cannot now be dated with any certainty. On grounds of style alone, however, it would probably be safe to assign the Kerynia treasure to the seventh or the early part of the eighth century.

JOHN L. MYRES, F.S.A.

ON TWO EXAMPLES OF OLD LEAD-WORK.

WALKING along Bishopsgate Street Within towards Bishopsgate Street Without, and keeping on the right-hand footway, the observant pedestrian will notice a pair of venerable iron gates, and a short archway leading into a courtyard, at the head of which stands a building of severely respectable appearance, now used as the London office of a colonial bank. The building itself is one of those forbidding structures which show the high-water mark in domestic architecture reached by our forefathers, and pronounced by them to be the only type of building that a law-abiding



Fig. 1.—Leaden Cistern in Bank in Bishopsgate Street.

citizen should inhabit. I say "domestic architecture," as there is very little even now to mark the building as a place of business.

During some recent alterations it was found necessary to remove a very fine leaden cistern, a portion (there is a companion piece) of which is shown at fig. 1. The cistern was found to be too heavy for easy removal intact; and in order to preserve some portions of it, the raised designs were cut out, and the remainder consigned to the melting pot. Truly a convenient proceeding, but one with which antiquaries would not perhaps agree. However, the old adage has it, "Half a loaf is better than none," and it can readily be transposed, "Half a cistern is better than none." As the two pieces are now left, however, it is somewhat easily assumed that they formed two slabs, or labels, such as one often sees attached to old

house fronts. As will be seen from the sketch, the effect of the design is far from unpleasing. The initials in the centre appear to be "F. M.," and probably refer to the name of the lead founder.

The topmost figure is shown in half length, and holds in its outstretched hand a wreath. The two figures flanking the initials have evidently been made by the same stamp, and would appear to personify "Hope," if one may judge by the anchors which are incorrectly rendered in the original.

As regards the base figure (which is in high relief), it would seem to suggest "Piety." To those versed in Roman numismatics, the similarity of the group to that on a first brass reverse of Antoninus Pius will be at

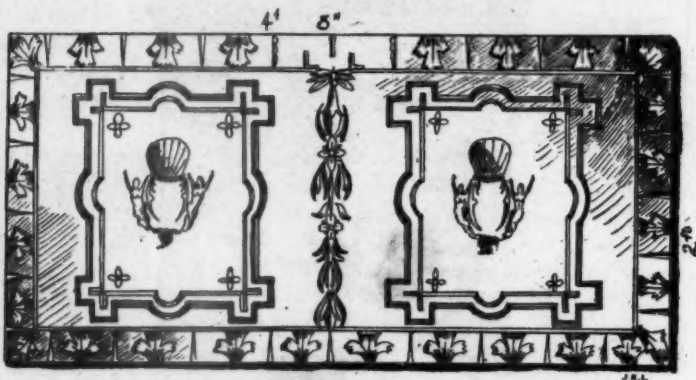


Fig. 2.—Leaden Cistern in garden of Bank in Bishopsgate Street.

once apparent. The figure on the coin is that of "Piety," and so probably is that on the cistern, although the appropriateness of the selection is not very clear.

In the bank garden is a yet finer specimen of lead-work, fortunately intact, and in excellent preservation, although of a rather later date than fig. 1. The design being purer and freer from would-be classic allusions, its artistic effect is considerably enhanced (see fig. 2). The lead founder's initials in this case are "I. L. L.," which are to be seen towards the top of the cistern, and immediately above the really good floral design separating the two raised panels.

My thanks are due to the authorities of the bank for their kind permission to make the accompanying sketches.

Should any further examples of similar lead-work be known I should be grateful for particulars of them.

J. RUSSELL LARKBY.

SEVENTEENTH CENTURY LEAD-WORK IN PEMBROKESHIRE.

A VERY interesting leaden water-tank was recently brought to light at Stackpole Court, in Pembrokeshire, the residence of the Right Hon. Earl Cawdor (with whose kind consent I send the accompanying photograph), which is a very excellent example of seventeenth century lead-work. It bears the date 1659, and the initial letters upon two shields of "R. L.," being those of Roger Lort, of Stackpole, who served as High Sheriff for the County of Pembroke in 1651, and who was created a Baronet in 1662. The initial letter "I" is evidently inserted as an addition (both upon the



Leaden Cistern at Stackpole Court, Pembrokeshire.

(From a Photograph by the Hon. and Rev. A. G. Campbell.)

larger shields upon the panels as well as upon the two smaller shields upon the entablature), and stands probably for John Lort, of Prickeston, who was Roger's son and eventual heir, and who served as High Sheriff in 1652. The only son of Sir John Lort was Sir Gilbert Lort, who, dying without issue, left his enormous estates to his two sisters, Elizabeth and Mary. The marriage of Elizabeth with Sir Alexander Campbell brought these estates to the present Earl Cawdor, by whose brother, The Hon. and Rev. A. G. Campbell, the above photograph was taken.

Derwydd, 1898.

ALAN STEPNEY-GULSTON.

STAINED GLASS WINDOW IN NEWINGTON CHURCH.

I HAVE lately seen an ancient stained glass window in Newington Church, near Wallingford, a short description of which will, I think, be interesting to some of your readers. It is a small two-light window in the north wall of the chancel, dating from the second half of the fourteenth century. The glass does not seem to differ much in age from the stone-work of the window.

In the left hand, or western light, is a representation of the Assumption of the Blessed Virgin, who is shown surrounded by angels, one of whom is placing a crown upon her head. Most of the lower part of this light is missing.

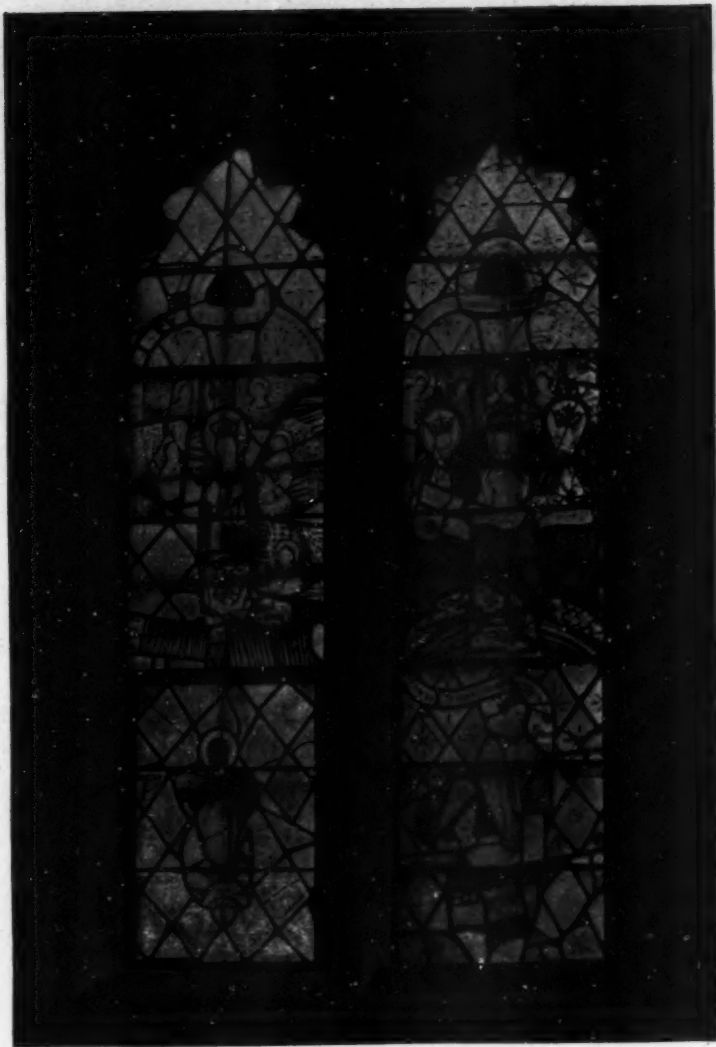
The subject in the other light, which is close to the Altar, is the Blessed Trinity, and the mode of representation is, as far as I am aware, unique.

The Three Persons of the Trinity are seated across the window on one level, all being on the same scale. The figures to the right and left are crowned, and each holds up a hand in blessing. The centre figure, which represents our Lord, is crowned with thorns and displays the sacred wounds. There are a number of small angels behind and above, as in the adjoining light, one of whom holds a crown over the head of our Lord.

The whole treatment is without colour except the outer garments of the three figures, which are all of a deep blue, the rest being delicately drawn and enriched with "stain," varying a good deal in tone. Beneath the three figures the light is spanned by a rainbow. Below the representation of the Trinity is the kneeling figure of a layman (?) with a scroll, which runs up by the side of the subject and forms over it a kind of canopy. There is an inscription on this beginning "Gloria eterno patri et xpc." The other words have gone, or are illegible, except the "Amen" at the end.

All the background is of delicately drawn quarries. The whole effect is very charming, and I need not say of somewhat exceptional interest. There are other remains of excellent glass in the church, generally of the same age as the stone-work of the windows, but not calling for any special remark. The portion of an Annunciation in one of the nave windows is beautifully drawn—it shows the Blessed Virgin with the Dove on her breast. I should add that the glass was partly re-glazed lately, but it appears to have been very carefully done.

J. OLDRID SCOTT, F.S.A.



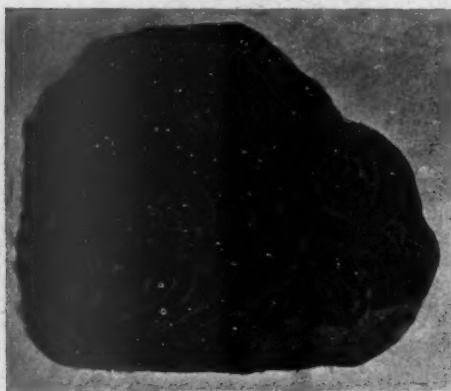
Stained Glass Window in Newington Church. .

CARVED SLATE FROM KILLALOE, CO. LIMERICK.

THE piece of carved slate here illustrated was found at Killaloe about 1830, and is now in the British Museum. It is $3\frac{1}{2}$ ins. long by 3 ins. wide and is carved on the front and back with the peculiar interlaced patterns and zoömorphic designs which are characteristic features of the decoration of the early Irish illuminated MSS.



Front.



Back.

Carved Slate from Killaloe.

Fragments of bone with similar decoration have been found in crannoges at Strokestown, and at Lagore, in Ireland (see Sir Wm. Wilde's *Catalogue, Mus., R.I.A.*, p. 345), but carved objects of stone of this description are very uncommon. We are indebted to Mr. C. H. Read, F.S.A., of the British Museum, for permission to illustrate the piece of slate.

STONE BALL FOUND AT STRYPES, ELGINSHIRE.

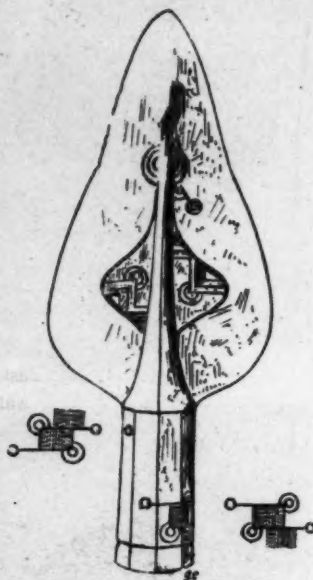


Stone Ball dug up at Strypes, Elginshire.

Two views are here given of a stone ball of the type previously described in the *Reliquary* (January, 1897, and April, 1897, pp. 45 and 102). This specimen was found at Strypes, Elginshire, where so many interesting prehistoric relics have been brought to light (see *Reliquary*, January, 1897). We are indebted to Mr. Hugh W. Young, F.S.A. (Scot.), for sending photographs of the ball for reproduction. The arrangement of the knobs is peculiar. They are twelve in number, and placed in groups of three on the four faces of an equilateral pyramid inscribed in a sphere, so that from one point of view they appear to be grouped in threes, whilst from another they appear to be grouped in fours. The circumference of the ball is 9 ins.

BRONZE SPEAR-HEAD FOUND NEAR BOHO.

THE bronze spear-head here illustrated is in the possession of Mr. Thomas Plunkett, M.R.I.A. It was found by a farmer in the summer of 1896 in Bogland, near a place called Dogs, in the neighbourhood of Boho,



Bronze Spear-head found near Boho.

Co. Fermanagh. It is said that a second spear-head of a similar pattern was found at the same time, but it is not now forthcoming. The spear-head shown is $4\frac{3}{4}$ ins. long, and the scale of the illustrations is $\frac{3}{4}$ linear.

*Science and Art Museum,
Dublin.*

GEORGE COFFEY, M.R.I.A.

BLAKENEY CHURCH CHANCEL.

THE church at Blakeney, which is one of the finest of the grand series which Norfolk possesses, is of two ages, the nave and tower belonging to the fifteenth and the chancel to the thirteenth century. The main tower is at the west end, but there is in addition to this, a tall slender

turret attached to the north-east corner of the chancel. It was built as a lighthouse to guide ships entering the harbour, which in old days was of considerable importance. The turret, which gives great character to the church, belongs to the fifteenth century, but the doorway by which it is entered from the chancel is Early English, and there can be little doubt that a turret in this position formed part of the original design, and gave access to a chamber in the roof above the stone groining. The chancel is a beautiful work throughout; it is 43 ft. long by 21 ft. broad and is groined in two square bays, the ribs being finely moulded and carried by triple shafts. There are no ridge ribs; the two bosses are very bold and well carved with trefoil foliage.

The western bay has two windows on each side, which now have late tracery in them, the inner arches only being original.

In the eastern bay the arrangement is different, there being one window only of the same pattern, which on the north side leaves room for the turret I have mentioned, and the doorway into it, which is close to the east end; there is also in this bay a priests' door on the west of the window, which on this side is nearly in the centre of the bay.

On the south side, the space east of the main window is occupied by a lancet window on a smaller scale, which, like the turret door opposite, is close up to the east wall.

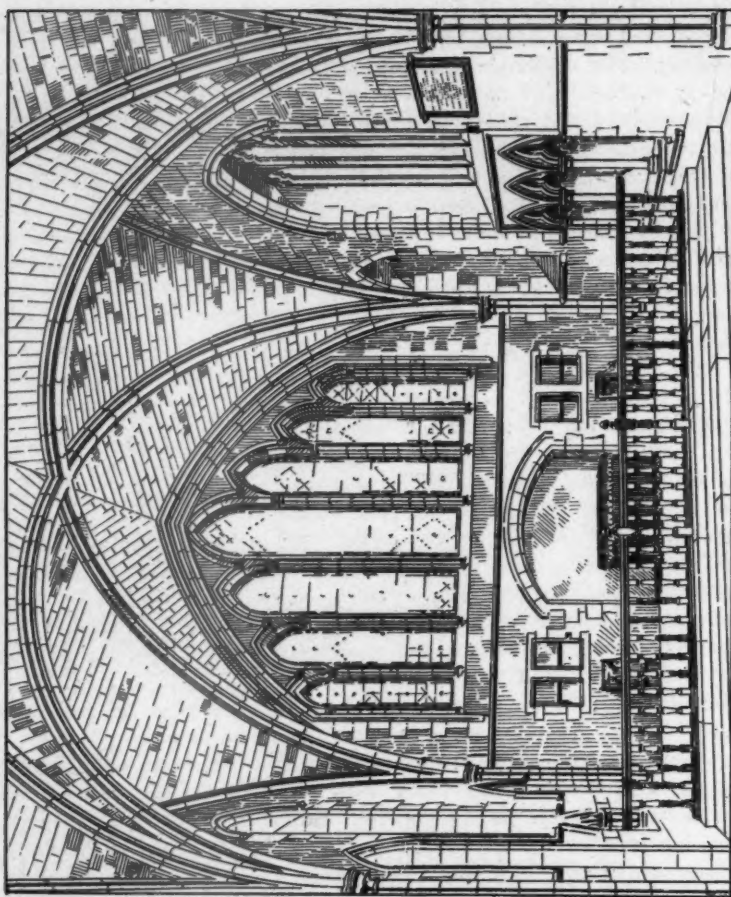
Turning now to the east wall of the chancel, the window consists of a most beautiful group of seven graduated lancets, their heads following the line of the wall rib of the groined roof. They are well moulded and the jambs are enriched with trefoil shafts. Such a window as this is rarely met with in a parish church. Below the window is a series of recesses sunk in the wall, consisting of a double aumbry on each side and a wide arched recess in the centre. This has the form of founder's tomb, but was clearly provided as a large cupboard, perhaps to hold vestments. The recess is 7 ft. wide by 1 ft. 5 ins. deep. The head is segmental and chamfered, while a moulded label has been cut away; in each jamb are two grooves for wooden shelves.

The existence of this feature in the centre of the east wall as well as the small lancet in the south wall, point to the fact of a narrow sacristy having been cut off from the chancel at its extreme east end, the altar standing forward some 6 or 7 ft. There is a gap in the string course in the north and south walls, which no doubt indicates the exact position of the cross wall which once existed. It would, of course, be kept low so as to allow the eastern lancets to be seen over it, while, as in some similar cases, the wall would be pierced with one or two doors giving access to the sacristy. The doorway into the turret, which I have described, would come within the enclosure.

One or two other features in the chancel are worth noting. The old pavement and steps remain to a considerable extent, some of the tiles

retaining traces of black or yellow glaze, while one pattern tile of early character remains.

Sedilia on the south side, and what was probably an Easter sepulchre on the north, were inserted in Early Decorated times. In the



Blakeney Church. Norfolk. Eastern Bay of Chancel.

eastern jamb of the priests' door two iron staples may be seen which probably helped to carry the lenten vail, a small patch in the stonework in the opposite side of the chancel marking the place of the other support.

The turret stairs, before rising to the upper stage, where the beacon light was placed with four wide windows to allow it to be well seen,

gives access, as no doubt it did when first built in the thirteenth century, to the chamber above the stone groining of the chancel. There is a door way (now blocked up) from this chamber through the wall over the chancel arch which once looked into the nave. What its exact purpose was I do not know, but it clearly became unnecessary when the rood loft was erected in the fifteenth century. The rood-beam of this age still remains in a perfect condition, and is in such a position that the cross and imagery which once stood upon it must have blocked up the older doorway. No doubt whatever purpose the doorway had was better served by the later rood loft. The beam is richly moulded, with a pretty carved cresting in one of the hollows, and is still coloured. It now carries some good looking frames containing the commandments, etc.

The lower part only of the rood screen remains; it is of admirable design, and the carving is exceptionally good. Considerable portions of the stalls still exist, but in a rather fragmentary condition, a set of four on the north side of the chancel being of a different pattern to the rest. These a few years back stood in the nave, and formed part of what was known as the priory pew. There was a priory in this parish and the stalls probably were moved thence to the church at the dissolution.

The whole church is well worthy of study. The nave is most impressive from the perfection of its proportions, its beautiful roof, and its stately arcade, while the chancel is of especial interest. The existence of an eastern sacristy, though not by any means unique, is sufficiently rare to attract the attention of the archæologist.

J. OLDRID SCOTT, F.S.A.

Notices of New Publications.

"ADDRESS TO THE ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND," by GENERAL PITT-RIVERS, on the occasion of its visit to Dorchester, August 3rd, 1897: enlarged and copiously illustrated in order to serve as a guide to the Bronze and Stone Age models in the Museum, Farnham, Dorset.

Unfortunately every archæologist is not endowed with the leisure and means which are happily at General Pitt-Rivers' disposal, and methods of research must be modified to suit individual circumstances. But it is not too much to say that this paper is indispensable to the field-worker. It is practically a description of "how to dig," written by our greatest excavator, and it is full of hints which must be followed if science is to be benefited by researches in prehistoric camps and grave mounds. It is

not everyone who can afford to kill selected specimens of cattle expressly to compare them with ancient breeds, but we can all record the exact spot where each object has been found, and we can do our best to save every scrap of pottery, at least till it has told its tale. If sensational results do not always follow from this excessive minuteness—like Dr. Stolpe's restoration of a buried boat, long rotted away, from records of the exact positions of nails that remained—yet we have the satisfaction of knowing that we have done what we could to force as many secrets as possible from the subject of our investigations. We are sorry, though not surprised, to see that General Pitt-Rivers, like all other anthropologists, has been hindered by those well-meaning people who insist on giving "Christian burial"—whatever that may be—to human remains that come to light from time to time.

The drawings that illustrate General Pitt-Rivers' paper are perfect—they cannot otherwise be described. To the many to whom the General's larger works are inaccessible they will be welcomed as models of archaeological illustration.

"THE OLDEST REGISTER BOOK OF THE PARISH OF HAWKSHEAD, IN LANCASHIRE, 1568-1708." Edited by H. S. COWPER (Bemrose & Sons, Ltd.). "THE REGISTERS OF STRATFORD-ON-AVON, CO. WARWICK." Baptisms, 1558-1652. Transcribed by RICHARD SAVAGE (Parish Register Society). So far as we can judge without a collation of MS. and printed copy, the work of both Mr. Cowper and Mr. Savage has been done as well as it can be. No one who has not undertaken similar labour can appreciate the difficulty of transferring the maddening peculiarities of orthography and contraction presented by old documents into type, and in discriminating between printers' errors and intentional misspellings in the proof. Mr. Cowper, indeed, has not quite escaped from his printer. In his introduction he has quoted some entries from the body of the text, and we have noticed a few inconsistencies in such matters as the use of capital letters. It would be hypercritical to lay stress on these slips; we merely point them out as instances of the difficulties which editors of documents such as these have to face.

Mr. Cowper has provided the register edited by him with an elaborate introduction, in which he concentrates most of the interest that a record of the kind possesses for the lay mind. Mr. Savage lets his register speak for itself, introduced by a brief preface of three pages. There is something to be said for both plans—by the first, one not a family historian is saved much arid reading; by the second he is left to wander at will, and even in a cursory glance through the pages much curious information is picked up. It is certainly creditable to the Parish Register Society that it should have issued five such volumes in a year.

To the genealogist, of course, these documents are of paramount importance. To the Shaksperian specialist the Stratford registers are of abiding

interest (we are sorry to learn that even they have not escaped that malignant animal, the curiosity-seeking tourist, and that "a small square piece has been cut away from the bottom corner of the page upon which the entry of the poet's birth appears"). To others they might seem at first sight soulless as a directory: yet this judgment would probably be reversed on a little scrutiny.

The ethnologist, for instance, would be interested in the racial notes scattered here and there: by the occurrence of an "Egyptian" or Gipsy at Hawkshead, and by the large Welsh population to which Stratford registers bear testimony. The latter feature should also appeal to the Celtist. The philologist would be interested in localisms of speech, such as the North-country "till" for "to" at Hawkshead; and would find his ingenuity taxed to find etymologies for some of the surnames, such as "Shottelbottell." Even the mere lover of sensation would not go empty away, for we have in the Hawkshead registers a murder, several suicides, an execution, and a death from excessive drinking, all described in the most realistic manner—to say nothing of the horrible account of the body found drowned "sore eaten and disfigured with fishes." The folklorist will be interested to note that this unfortunate corpse was buried, it is expressly stated, "on the north side of the steeple"—no relative could be discovered, so that there was no one to prevent his interment on the "devil's side." The curiosity-hunter will find scope for his delectation in the names that people used to saddle their children with—"Huen" and "Bryam" as masculine, "Ealse" and "Emas" as feminine appellations were common at Hawkshead. (Such combinations as "Jepthah Satterthwaite," "Balthazar Puthpker," and "Hercules Hunkes," are worthy of Dickens. Of course "Righi Rigge" and "fearful Allan Sands" are mere abortions). And though nearly 250 years have passed since the death of Ellsabeth Hodgshon, yet all alike will feel a thrill of emotion at the sad tale of that poor little three-year old waif, who "lost her way and wandered to the Hye greene and there was stervd to Death; And could not be found though sought by many untill foure days after that shee was lost."

Some little insight may be gained into the character of individuals even from these bald records of their families. Take that excellent Stratford burgess, Mr. Simon Goodwin, for example. Unlike his contemporary, Mr. John Burman, who seems to have presented his daughter Rose for baptism when he was seventeen, he was not in too great a hurry to marry. His eldest child, a son named after himself, was baptized in 1617, twenty-nine years after the rite had been administered to himself. Next year he became father of a daughter whom he christened Anne, and in the following twelvemonth twin sons were added to his responsibilities. These he named Ham and Japhet; probably he feared confusion with his own or his eldest son's name, and consequently rejected the more respectable Shem. If so, he was gifted with foresight and prudence. However that may be, his choice of Scriptural names indicates his Puritan tendencies. A son born in 1621,

indeed, was named Richard—perhaps Mistress Goodwin had a well-to-do brother of that name—but this possible bit of worldly wisdom is almost the only lapse we detect in Simon's principles. A daughter (1622) and another son (1624) were called Mary and Joseph, no doubt in honour of the heads of the Holy Family. How many of this already numerous family were surviving by this time we cannot tell without the burial register before us. No one can go through a fairly large number of these registers, as the present reviewer has done, without being struck by the appalling infant mortality they record; and there is no reason to suppose that the Goodwins were better skilled in nursery hygiene than others of their time. One child at least—the elder girl—was dead in 1626, for the third daughter, born in that year, was called by her name. It is not at all unlikely that the father was anxious to preserve in his own family the names of the prophet and prophetess who figured so conspicuously at the Presentation of the Infant Christ. It is characteristic of the Stratford families of this period, from the Shaksperes downward, that they seem to have had no superstition against naming a child after a dead brother or sister.

When another boy appeared in 1628, Simon, like Leah, said "a troop cometh." There seemed no immediate reason why the periodical increase in his family should come to an end, so in the sure and certain hope of having two more sons in the future, he called the new-comer Sidrach. It must have been a disappointment when next year's child turned out to be a girl! A fellow townsman, Mr. Thomas Allen, had a similar disappointment. His expected son was destined to bear the name of Timothy: when a daughter arrived instead he called her Tymothea. Eight years later the son came: but the name having already been wasted on the sister, Mr. Allen could do nothing better for him than "Awtheryn"—which perhaps served as a salutary lesson to our hero. So he boldly called the youngest Miss Goodwin Katherine, and hoped for the best. He was not disappointed. Two years later Mesack made his appearance: and at last in 1633, he had the proud satisfaction of bearing little Abednego Goodwin to the font. The goal of his ambition was reached: we hear no more of him from the baptismal register. It is melancholy to find that of the eight sons Ham alone re-appears in his turn as a father; without the marriage register it would obviously be impossible to trace the daughters.

We are grateful to Mr. Cowper for the pains he has taken in extracting and tabulating the curiosities of village life displayed by his register. We are as grateful to Mr. Savage for letting us wander untrammelled among the ghosts of men and women who have vanished as a dream in the morning.

R. A. S. MACALISTER.

"A HISTORY OF THE CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON:" by REV. J. CHARLES COX, LL.D., F.S.A., and REV. R. M. SERJEANTSON, M.A. (Northampton, W. Mark.) The authors of this book have spared no pains to make their work complete. Starting with the Church of the Holy Sepulchre at Jerusalem, of which they give a brief and, for reference, very convenient account, they trace the historical connection between the probable founder of the Northampton round church and the Jerusalem building; and then follow the architectural vicissitudes of the church itself. Mr. Garratt has rendered able assistance in this portion with his pencil. A full account of the not very interesting monuments follows—including a proper castigation of the restoring persons who turned the top of a coffin-slab into a "consecration cross." Then comes an account of the vicars, every page of which displays patient research. A list of churchwardens is an unusual feature in a work of this kind. The registers and accounts are carefully studied; and the work ends with extracts from wills relating to the church itself, an account of the charities, and an alphabetic list of persons whose tombstones in the churchyard are still legible. Together with the plan of the church itself, the ancient pre-Norman sundial, the Norman tympanum, and the series of musical corbels, are exceptionally interesting.

At first sight we hardly expected to have to take this book seriously: its style of binding and "get-up" appeared almost too sumptuous to enshrine a work of any value; but we are happy to say that we have found it a model of thoroughness.

"RECORDS AND RECORD-SEARCHING," by WALTER RYE. Second Edition. (London, G. Allen, 1897). Mr. Rye's little book on Records, *et multis aliis*, was on its first issue found so useful that it was bound to get into a second edition. Packed as it was with information, it could not help being wrong in many particulars. This Mr. Rye knew full well, and he was accordingly quite entitled to request his readers to be merciful, and to send him "more in sorrow than in anger" such corrections and additions as their special studies enabled each to suggest. Several appear to have done so, and Mr. Rye's second edition has no doubt benefited accordingly. But others have forgotten to communicate with Mr. Rye, or Mr. Rye has forgotten their communications—the latter in one case to our certain knowledge—and there consequently still remain a few slight errors and omissions, which, in the event of a third edition being called for, it may be as well to point out:—(p. 28) it should be stated that the *Boldon Book* has been published by the Surtees Society; (p. 28) *The Domesday of St. Paul's* was edited for the Camden Society by Archdeacon Hale, not Hall; (p. 49, note 2) the number of the report of the Deputy Keeper of the Records has not been supplied—the first is the one intended; (p. 82, line 4) the Twentieth Report of the

Deputy Keeper does not contain 207 pages; (p. 92) a catalogue of Dr. Williams' "library" should read "register." The useful Antiquarian Directory has been revised. We notice that Wales has been accorded a section to itself; but we regret to observe that nearly one-half of the entries thereunder require eliminating. Indeed, the Principality seems to have been somewhat badly treated by Mr. Rye, for its very important Genealogical Collections are not noticed, nor does the list of the printed Manor Rolls at p. 109 contain Mr. R. A. Roberts' very fine edition of the First Court Roll of the Lordship of Denbigh. The value of such a book to the working recordist depends upon the accuracy of all its details; hence the nature of our criticism. To praise a book of Mr. Rye's in general terms would be as valueless as it would be superfluous.

"THE SWASTIKA, THE EARLIEST KNOWN SYMBOL," by THOMAS WILSON (Report of the U.S. National Museum, 1894, pp. 757-1011). The curator of the Pre-historic Antiquities in the U.S. National Museum has, evidently at great labour, compiled a useful handbook to the literature of this widely-spread symbol. The Swastika occurs on spindle-whorls from Hissarlik, on Greek and Cypriote urns, on Chinese porcelain, on Coptic tapestry, on Etruscan bowls, in Runic, Ogham, and Pictish inscriptions, on Anglo-Saxon fibulae, and on engraved shells left by pre-historic Americans. From a map contained in this work, representing the distribution of the Swastika, we find that it practically belts the world in a band stretching from 60 N. to 10 S. latitude. What is the meaning of this very strange phenomenon?

Mr. Wilson does not tell us: his book does not profess to solve mysteries. This is wise, for we are as yet but at the threshold of the great unlettered past; and a deplorable amount of ingenuity and ink has already been wasted in attempts to forestall the steady progress of scientific enquiry by snatching at solutions to problems of enormous difficulty, such as this. We must for many years to come be content to collect and classify all available information; and it is as a guide to the sum of our present knowledge of a definite subject, that a work like this is especially welcome.

The most speculative part of Mr. Wilson's work is the concluding section, in which he discusses the question which must be preliminary to all abstract reasoning on the subject—whether the wide distribution of the Swastika is to be accounted for as the result of human migration or of independent invention in different parts of the world. By an argument founded on analogy with words, coins, classical symbols, Greek architecture, etc., the author decides in favour of the former alternative; and he clinches his argument by appealing to pre-historic objects (such as spindle-whorls) found in both hemispheres, associated with the Swastika. He has unquestionably made a strong case for the view adopted by him, though at first sight it appears the less probable.

The work closes with a remarkably full bibliography on the subject: we have noticed only one omission—a short paper by the Lord Bishop of Limerick, *On the Croix Gamée or Swastika*, in the Royal Irish Academy's Transactions, vol. xxvii., pp. 41-46.

In time we shall have fuller knowledge of the long road which man has travelled, and our gratitude for that knowledge will be due to patient labourers like Mr. Wilson.

R. A. STEWART MACALISTER.

"PRIMITIVE TRAVEL AND TRANSPORTATION," by OTIS TUFTON MASON (Report of the U.S. National Museum, 1894, pp. 237-593), is an important contribution to the valuable series of anthropological works brought out under the auspices of the Smithsonian Institution. Mr. Mason, as curator of the Ethnological Department of the U.S. National Museum, has a wealth of material to illustrate his subject, and he has used his material with learning and discrimination. To a very large extent the work is an expanded museum catalogue; at the end of each section of the book is given a list of such specimens of the objects treated therein as are in the National Museum of the United States. When will our Government take its eye off the results of the next election, and utilise the national collections of Britain in the publication of works of equal value?

The area of research over which Mr. Mason's subject brings him is much greater than would be supposed, and without a good arrangement would be labyrinthine—especially as the section of the volume which contains his work is not provided with an index. Fortunately, however, Mr. Mason possesses a well-ordered mind, which is reflected in his paper, and by the ingenious systems of classification to which his previous works have familiarized us, he first defines the limits of his enquiry, and then proceeds to sub-divide his material. This is so well done, that a reader has no difficulty in turning to the particular article to which he may wish to refer.

The work falls into five sections of unequal length. We have in the first place a brief introduction, in which the subject to be treated is defined with remarkable cleverness and fulness. Then come the two longest sections, the first of which occupies more than half the work, on primitive man as a pedestrian and as a burden-bearer. Lastly come two shorter chapters on man and animal power in traction, and on roads and travellers' conveniences. We are glad to note that some portions of the latter subject are to be treated more fully in a later work by the same author.

Some idea of the scope of the book may be obtained from a list of the subjects treated in the various sections of the chapter on primitive pedestrians. These are head-gear, rain-cloaks, sunshades and umbrellas,

ear-flaps, gloves and mittens, staves, ladders, tree-climbers, snow-goggles—of which a very remarkable series are figured—and “footwear” (an expression, fortunately, not naturalised on this side of the channel), in which latter are included stockings, sandals, boots, snow-shoes and ice-creepers. An idea of the lavish manner in which the book is illustrated may be gathered from the fact that no fewer than thirty-six different kinds of snow-shoes are figured, from the rude hoop of the Ainu to the neat foot-gear of the modern Montreal Club.

The various devices for distributing or easing the load of the burden-bearer are treated in the same full manner. Perhaps the most interesting section in the book is that devoted to the various methods employed by savage mothers in carrying their infant children. Numerous portable cradles, the work of different tribes of Aboriginal Americans, are figured and described.

Space will not permit us to enter at as much length as we should have liked in discussing this work. It is a pleasure to praise it without the least reserve.

“THE ANCIENT STONE IMPLEMENTS, WEAPONS, AND ORNAMENTS OF GREAT BRITAIN,” by Sir JOHN EVANS, K.C.B., has reached a second edition. Since 1872, when the first edition was published, it has been universally recognised as the standard work on the subject. The first edition has now been for some years out of print, and second-hand copies fetched high prices, clearly showing that there was a steadily increasing demand for the book. In the new edition the amount of matter has been added to considerably, but without unduly increasing the bulk of the volume. This has been effected by omitting a few passages which have become out of date, and by printing a larger proportion of the text in small type. We are glad to see that the numbering of the old illustrations has not been altered; the sixty new ones being distinguished by letters affixed to the number of the figure immediately preceding them. There were four hundred and seventy-seven wood blocks in the first edition, so that there are now considerably over five hundred cuts in the text. All the implements thus figured are classified according to their forms, uses, and the technical processes used in their manufacture, and accurately described; the localities and references to books being given in all cases. The amount of labour involved in this part of the work must have been enormous, and could never have been done unless the author was extremely systematical in his methods. The references in the footnotes must be several thousands in number. The illustrations and descriptions of the implements alone would make the book invaluable to museum curators and collectors, but there is besides this an endless quantity of information which will interest others besides specialists, on the various allied subjects, such as the mining of the flint used in the manufacture of implements, the methods of flaking, the hafting of the

weapons and tools when made, the superstitions attaching to prehistoric objects in later times when their use was forgotten, and last, but not least, the much debated question of the antiquity of man on the earth. We are not sure it would not have been better to have placed all the materials relating to each of these branches of the subject in the separate chapters, instead, for instance, of giving the superstitions relating to stone celts in one part of the book, and those relating to stone arrowheads and spindle-whorls in another. The fact is that many of these allied subjects, like the folk-lore of implements, would be of quite sufficient interest to be dealt with in a separate volume.

A good deal of light has been thrown upon the methods of manufacturing flint implements in prehistoric times by studying the gunflint works at Brandon, in Suffolk, and the processes employed by savages at the present day, but we have still much to learn by exploring the sites where stone implements were made. The neolithic flint mines at Cissbury and Grime's Graves have received due attention. There are, however, many sites of factories on a much smaller scale in various parts of the country of which no notice has been taken. Collectors as a rule only care for finished implements, and do not take the trouble to look after the cores from which the flakes were struck. To the scientific archaeologist the refuse of an old flint factory teaches more than any number of complete implements. The most remarkable discovery of a site of this kind made since the first edition of Evans' "*Stone Implements*," is that made by Mr. Worthington G. Smith at Caddington, near Dunstable, of a palæolithic workshop. A full account of this is given by Sir John Evans. Due prominence is also given to Prof. Flinders Petrie's recent finds of the most highly finished flint implements yet brought to light, made by the "New Race" in Egypt.

Sir John Evans devotes some attention to the important point of the circumstances under which polished stone celts have been found as a criterion of their age. Unfortunately the evidence is not very conclusive, and the extent of the overlapping of the stone, bronze, and iron ages still remains a matter of doubt. The evidence of the antiquity of the palæolithic implements rests on a far more satisfactory basis, as they have been found in so many well authenticated cases in undisturbed gravel beds or cave earth in association with the remains of extinct species of mammalia.

Since the first edition of Evans' "*Stone Implements*" was published a good deal of new evidence has been brought to light bearing on the antiquity of man, as proved by marks of his handy-work being found in the quaternary gravels. Amongst the most important recent discoveries in England noticed by Sir John Evans are the Galley Hill skull, with regard to the age of which he assumes an attitude of doubt, and Mr. B. Harrison and Sir Joseph Prestwich's finds of Palæolithic implements in the drift gravels capping the chalk downs near Ightham, in Kent, 420 ft. above sea level. The

implements of palæolithic type found by Prof. Flinders Petrie in Egypt, and Mr. H. W. Seton-Carr in Somaliland, are also mentioned.

The general and topographical indexes are very full and complete.

"AN ENQUIRY INTO THE ART OF THE ILLUMINATED MANUSCRIPTS OF THE MIDDLE AGES" (PART I.), by JOHAN ADOLF BRUUN (David Douglas, Edinburgh, 1897), is the first of a series of monographs on the different schools of early illumination in Europe, and deals with the Celtic branch of the subject. In his preface the author puts before himself the following somewhat ambitious programme. He tells us that

"The present volume is the first of a series intended to embody the result of what might be termed the comparative study of the dialects of the art of illumination during the Middle Ages. After dealing with the relics of the remarkable school which is so closely connected with the early Christian civilization of the British Islands, as well as of various countries on the Continent, and whose fame, dating from the darker centuries of the Middle Ages, excels that of any of its rivals, it is proposed, in the following parts of the work, to proceed with an examination of the illuminated manuscripts of early Italian and Byzantine origins, and, subsequently, of those marking the successive stages of the Spanish, French, German, English, and Flemish schools, from their first appearance down to the epoch of their decline and extinction. This survey of the principal dialects of the art of illumination will be brought to a close by an essay on the relations and connexions between them, as far as they can be determined by internal evidence and testimonies from contemporary history."

We sincerely hope that Dr. Bruun may be able to complete the task he has commenced with every prospect of success. Whether the fifteen months, during the years 1895 to 1897, devoted to the study of the Celtic illuminated MSS. in London, Dublin, and Oxford be sufficient to gain a thorough mastery of their contents, may be open to doubt. At any rate Dr. Bruun seems to have made the best use of the time at his disposal, and has produced a critical essay of great value to students of early Celtic art.

The author (unlike Miss Margaret Stokes, to whom the work is dedicated) has no axe of his own to grind in order to prove that Celtic art is entirely of Irish origin, and his conclusions are consequently free from the national bias which disfigures the treatises written by natives of the Emerald Isle. Perhaps sufficient credit is not given to the late Professor J. O. Westwood, whose labours in the cause of early Christian art in Great Britain have formed the basis of all subsequent investigations.

Many of Dr. Bruun's theories—such as that of the derivation of the spiral ornament in the Christian Celtic MSS. from the flamboyant decoration of the Pagan Celtic metalwork—are, of course, not by any means original, although there is nothing in the text to show whether the author has arrived at his conclusions independently, or whether he has taken advantage of the work of others and forgotten to acknowledge the source. Other theories, as, for example, the tracing the origin of the Celtic zöomorphs

to the creatures used for the Symbols of the Four Evangelists, and not to prototypes in Nature, are, as far as we know, original, and highly suggestive of new lines of research.

We are able to give unqualified praise to the apt comparisons made on pages 32 and 33 between the colour effects produced by bright pigments in the MSS., and similar decorative effects produced in the Celtic metalwork by *champlevé* enamel, and the use of different materials and technical processes in combination. The remarks on this subject would be quite worth quoting in full if we had more space at our disposal.

Miss M. Stokes gives in her South Kensington handbook on *Early Christian Art in Ireland* a long list of dated specimens of Celtic MSS. metalwork and sculptured stones. Dr. Bruun has done good service in showing how entirely unreliable many of these dates, founded on supposed identifications of the names of the scribes occurring in the MSS., really are. The net result of a critical examination into the evidence as to the age of the Hiberno-Saxon MSS. is that the only ones with dates assignable beyond dispute are the Lindisfarne Gospels in the British Museum (A.D. 698 to 721); the Gospels of MacDurnan in the Archiepiscopal Library at Lambeth (A.D. 891 to 925), and the Psalter of Ricemarch, Bishop of St. David's, in the Library of Trinity College, Dublin (A.D. 1089-1096). The dates given by the late Professor J. O. Westwood in his *Fac-similes of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts* are founded chiefly on the palæographical peculiarities, and are, if anything, more misleading even than Miss Stokes'. The fact that the British Museum Authorities do not think it wise to place any decorated MSS. executed in Great Britain as early as the seventh century speaks for itself.

Should anything further be found out as to the age of the Book of Kells, Durrow, etc., it will probably be by a more minute analysis of their ornament than has yet been made. Dr. Bruun hints that he has still "something up his sleeve" to give us in one of the succeeding parts of the work on this matter, in the following passage on page 81:—

"And we hope to show in a following article, in which the characteristics of the Carolingian art are to be considered, that there exist, in fact, between the non-Celtic elements of decoration shown in the Book of Kells and the art dialect just alluded to, such affinities as will hardly leave room for doubt that the Celtic manuscript was produced under the early *renaissance* which commenced in the Frankish Empire under the reign of Charlemagne."

Dr. Bruun's work is illustrated by ten fine plates of photographic reproductions of typical specimens of pages from the best Celtic illuminated MSS.

We do not quite understand why such splendid Celtic MSS. as St. Chad's Gospels at Lichfield, the Irish Gospels of Corpus Christi College, Cambridge, of Stockholm, of St. Petersburg, of Paris, and of St. Gall are ignored.

News Items and Comments.

HOBHIRST, HOB THRUSH, OBTRUSH, &c., &c.

IN Mr. Addy's *Household Tales and Traditional Remains*, p. 39, and again in the Introduction, p. xvii, reference is made to a legendary being called Hobthrush or Hob Thurst. In Professor Phillips' *Rivers, Mountains, and Sea Coast of Yorkshire*, at p. 210, we read, "Near the line of road which runs from Ingleby through Gillamoor to Kirkby Moorside, a conspicuous object for many miles round was the large conical heap of stones called Obtrush Roque;" and in a note the Professor adds, "Hob Thrush, or rather Hob o' the Hurst, a spirit supposed to haunt woods only—*Grose, Provinc. Gloss.*, Roque=Ruck, a heap." He then proceeds to tell the Hob story, connecting it with the, as he calls it, Obtrush Roque. Rôque is a fancy of the Professor's, and in the presence of the vernacular and utterly prevalent Turf-rook, Stone-rook, &c., of the district, as nonsensical a fancy as some of his others of the like sort. Further, in Bateman's *Ten Years' Diggings*, p. 87 *et seq.*, is an account of the opening (with accompanying woodcut) of "Hob Hurst's House," on Baslow Moor, in Derbyshire, towards the close of which we read, "Hobhurst's House signifies the abode of an unearthly or supernatural being, accustomed to haunt woods and other solitary places, respecting whom many traditions yet linger in remote villages."

No doubt they do—and the mention of one or more of them made in the pages of this Journal, *e.g.*, the paper on "Thirst House," now nearly or quite twelve months ago, is a further testimony to the fact, and the circumstance that my name was mentioned in one such notice must account for my writing these lines. In the note quoted from Professor Phillips' book a derivation is suggested. It is entirely guess-work, and, like other similar guesses, bound to be mistaken (except by the merest accident). The name is dependent on a purely English phrase; indeed, how otherwise could its occurrence in so many different counties be accounted for? In *Promptorium Parvulorum* (circa 144c) we find the entry, "THYRCE, wykkyd spyryte (thirse. goste K. Tyrse. S.A.) *Ducius*. Cath. et Ug. in *duco*;" and besides this, Mr. Way gives a long note—"Dusi'us, i. demon, a thrusse, the Powke. *Ravus*. a Thrusse, a gobelync." Med. Gr. "hobb Trusse, Hic prepes, hic negocius, Cath. Anglicum. *Lutin*, a goblin, Robin Goodfellow, Hob-thrush, a spirit which plays [*f*] reakes in men's houses anightes. *Loup-garou*, a spirit, a mankind wolf, &c., &c., also a hob-goblin, Hobthrush, Robin Goodfellow,

Cotg." But the whole note is worthy of study, and will do much to throw light upon the subject of "Hobthirst." Further, in the *Catholicum Anglicum*, edited for the Camden Society by Mr. Herrtage, and due to the year 1483, we have, under letter T, the entry, "hobb Trusse (A Thwrsse A); prepes, negocius," with a copious and interesting note—"See the description of the Giant in Morte Arthure, 1100, where he is said to have had 'Thykke theese as a *thursse*, and thikkere in the hanche';" and then follow quotations from Seinte Marherete, and Ancren Riwe. Other references and quotations are given, the general tendency of which goes to prove that Thurse is a recognised Old English word, and that therefore Professor Phillips need not have gone out of his way to guess at the nonsensical "Hob o' the Hurst" in order to account for hurst or hirst in the name of Hobhurst. Thirty years ago, when I published my Glossary, I was inclined to think Hob might be due to Alb—English *elb*, from Alberon, Auberon, aspirated in its transmission. Professor Skeat, however, showed that that notion was erroneous, and I accept his derivation from the name Robert. Mr. Henry Bradley, in his edition of Stratmann, accepts the O. E. *pyrs*., also do the two ancient Glossaries quoted above, and thus Hobthrush, Hobhurst, with its very numerous variants, seems to be accounted for in both its elements as altogether Old English. And thus, all the manifold guesses referred to above, inclusive of my own, as to the origin of Hob, retire into the dim misty distances of dreamland.

Danby Parsonage.

J. C. ATKINSON.

REMARKS AND CRITICISMS BY CORRESPONDENTS.

MR. C. H. READ, F.S.A., sends us the following note from the British Museum:—

In the number of the *Reliquary* for April, 1896 (vol. ii., page 115), you gave an interesting sketch of Professor Flinders Petrie's so-called "New Race," with figures of some of the objects from his excavations. Among others on page 119 are figures of curious slate tablets in the forms of animals and fish, such as have come from Egypt for the past twenty years, though hitherto without any date or comparative period being assigned to them. When I first saw the enormous series that Professor Petrie had found, I expressed my doubt as to their having been used as palettes; but he seemed then, and I believe is still, convinced that they were so used, chiefly, I think, from the signs of rubbing and the traces of colour remaining on many of them. Those that we had exhibited in my department of the Museum were called "objects of unknown use," a description which in your editorial note you stated should be immediately altered in accordance with Professor Petrie's opinion. This I did not do, as I ventured to disagree with him; but this being a matter of opinion, would scarcely have justified me in sending you this note. The reason I

now do so is that M. de Morgan in his recently published work, *Recherches sur les origines de l'Égypte—Ethnographie préhistorique*, 1897, has come to the opinion that I originally proposed to Professor Petrie, viz., that these curious fish and animal shaped plaques are no palettes, but have a totemic or religious significance. M. de Morgan places them, in fact, in the illustrations to the article "Religions," p. 142.



WE have received the following letter from the Rev. W. J. Stavert, rector of Burnsall:

"My neighbour, Mrs. Dawson, has lent me a copy of the *Reliquary* for this month, in which among the 'Archæological Notes' is one signed by a Mr. Cudworth on what he describes as an 'Ancient Kiln in Wharfedale.'

"I had thought that my nine years' residence here had made me acquainted with the names of all the Oldbucks in the neighbourhood, but that of Mr. Cudworth is new to me; perhaps he is a prophet who is treated with respect only by people who live at a distance.

"The building which he describes was uncovered at my direction. It is situated at some three or four yards from the high road on a piece of land belonging to the parish close to a spring of water at which miners it is said used to wash their lead. It was discovered at a depth of some three or four feet from the surface of the ground, which was a very uneven one.

"Shortly after it was brought to light my friend, Mr. E. K. Clark, the Secretary of the Thoresby Society and Librarian of our Yorkshire Archæological Association, paid it a visit, and I send you the rough plan which he was so kind as to make for me. From it you will see that there is a round stone, now broken, but which was certainly originally a single piece of sandstone, with a hole in the middle which is connected with a sort of flue underneath; the flue does not pass under the other stones as your correspondent asserts. Between this round stone, which when it was uncovered suggested a rude arrangement for putting tyres on wheels, and the bounding wall there has been a rectangular structure, to the bottom of the walls of which mortar still adhered when it was first disclosed. A sort of flagged gangway seems to have passed between it and the bounding wall.

"There was no evidence whatever of great heat anywhere, but the earth underneath the round stone and at another place marked by Mr. Clark was blackened by burning. No remains of pottery were found.

"As to what the place has been I pretend to no knowledge; I am told that at Buckden further up the dale such places are common and that they were used for burning charcoal. But your correspondent's theory seems to me to be most amply contradicted by the picture of

the Caistor kiln which he has himself supplied. There is, I believe, no one here who 'minds the biggin o' it' but I need not point out to you that a considerable interval must have elapsed between the birth of the oldest inhabitant and the death of the latest Roman. As a matter of fact there is no evidence of anything Roman nearer than Ilkley, which is twelve miles off. My friend Mr. Haverfield and I visited a supposed Roman camp at Grassington, a little higher up the dale, and examined everything found there, with the result that he said without any hesitation that there was nothing Roman about it. I cannot be quite sure, but I believe that I drew his attention, when he was here in summer, to the place in question, and if so he did not hazard any speculation concerning it.

"It is with great regret that I have seen your name, which I have always associated with archæology conducted on scientific principles, connected in whatever degree with such a communication."

RECENT APPOINTMENTS AND HONOURS CONFERRED ON ANTIQUARIES.

At the meeting of the Society of Antiquaries on the 3rd of March, the following gentlemen were elected Fellows:—A. G. Langdon, J. W. Ryland, A. S. Lawson, G. S. D. Murray, J. C. Hodgson, B. F. Stevens, and Rev. J. Robbins, D.D.



The Dean and Chapter of Westminster have appointed Mr. J. T. Micklethwaite to the post of architect to the Abbey buildings, vacant by the death of Mr. J. L. Pearson.



Mr. Bodley has taken the place of the late Mr. Pearson as architect of Peterborough Cathedral, so that "we shall see what we shall see."

PROCEEDINGS OF SOCIETIES.

WE have great pleasure in calling attention to a new society, the IRISH TEXTS SOCIETY, which is being formed for the purpose of rendering accessible the large store of Irish literature at present lying in manuscript. It is unnecessary to dwell upon the interest this literature possesses, national as well as scholastic; that this interest is widely felt is shown by the large number of supporters the new association has already obtained. In return for the very moderate annual subscription of seven shillings and sixpence the society undertakes to print and distribute at least one volume annually. The first volume—a collection of tales relating to the Fenian cycle of heroes, under the editorship of Dr. Douglas Hyde—is in active

preparation, and arrangements are being made with other competent scholars for subsequent contributions to the series. Full particulars as to membership of the society may be obtained from either of the secretaries, Miss N. Borthwick or Miss E. Hull, or from the treasurer, Mr. R. A. S. Macalister, at the rooms of the Irish Literary Society, 8, Adelphi Terrace, London, W.C.



Thanks to the suggestion and efforts of Mr. Charles J. Munich, F.R.Hist.S., Hampstead has been enriched by an Antiquarian Society, which are to study, and as far as possible to record, antiquarian matters, the objects of particularly in regard to the borough.

The Society was established in December last, and in launching it Mr. Munich having obtained for his scheme the approval of several well-known residents, found his efforts cordially seconded by a provisional council, which was then formed. It consisted of Messrs. Cecil Clarke, W. E. Doubleday (Chief Librarian, Hampstead), W. H. Fenton, and E. E. Newton (Member of Hampstead Vestry), with Mr. Munich as Hon. Secretary and Treasurer (*pro tem.*).

Sir Walter Besant, M.A., F.S.A., has kindly consented to accept the office of President, and the following gentlemen have expressed their willingness to serve as Vice-Presidents:—E. Bond, Esq., M.A., M.P., L.C.C., Rev. Sherrard B. Burnaby, M.A., F.R.A.S., Talfourd Ely, Esq., M.A., F.S.A., Professor J. W. Hales, M.A., F.S.A., Sir Henry Harben, J.P., E. Brodie Hoare, Esq., M.A., M.P., Rev. J. Kirkman, M.A., J. Seymour Lucas, Esq., R.A., F.S.A., Sir Spencer Maryon-Wilson, Bart., C. E. Maurice, Esq., B.A., B. Woodd Smith, Esq., J.P., F.S.A., and Sir Richard Temple, Bart., G.C.S.I.

Amongst those who have joined the Society may be mentioned the Rev. J. R. Taft, M.A., D.D., F.G.S., Rev. Brooke Hereford, D.D., Miss Quaritch, Rev. Canon G. S. Streatfeild, M.A., Messrs. E. Bell, M.A., F.S.A., W. J. Hardy, F.S.A., E. E. Lake, Bernard Quaritch, A. Ridley Bax, F.S.A., Henry Clarke, J.P., L.C.C., and Frederick Haines, F.S.A.

The Inaugural Meeting of the Society will be held at the Hampstead Vestry Hall, Haverstock Hill, N.W., on Wednesday, 6th April, 1898, at 8 p.m., when Sir Walter Besant will preside and deliver his presidential address. Admission to the inaugural meeting on the 6th April will be free to the public, but members will be entitled to reserved seats for themselves and their friends.

Copies of the rules and any information concerning the Society will be gladly supplied on receipt of written application addressed to Mr. Charles J. Munich, F.R.Hist.S., Hon. Secretary and Treasurer, 8, Achilles Road, West Hampstead, N.W.



To celebrate the Jubilee (50th Yearly Session) of the foundation of the Royal Society of Antiquaries of Ireland, it is proposed to have a Dinner, in Dublin, on Wednesday, 1st June, 1898, under the Presidency of the Right Hon. O'Connor Don, LL.D., P.C., M.R.I.A. Fellows and Members who wish to have the option of dining are requested, as soon as possible, to send in their names to the Hon. Secretary, No. 7, St. Stephen's Green, Dublin, in order that it may be known, approximately, how many are likely to attend, so that sufficient accommodation may be provided. The price of the dinner tickets will be £1 1s. each.



The Mayor and Corporation of Guildford having placed suitable premises at the disposal of the Surrey Archæological Society, the Council is now able to carry out the Resolution of the General Meeting authorizing the removal from London to Guildford of the Head-quarters of the Society. The premises are the old houses adjoining the Castle Arch, in Quarry Street, and form part of the Castle Precinct; indeed, they are partly built on the Castle walls, and contain several antique features of interest. The terms on which they are offered are of a very favourable nature, in return for which the Society proposes to give facilities to the public for visiting its Museum. The Society will have to fit the inside of the premises to its own requirements, and to do this a sum of about £300 will be required; for, although the Museum Collection is not at present large, room for immediate accessions will have to be provided. As, however, it is probable that the Collections will largely increase, the Society will gladly receive any further donations that may be offered, and will place them to a Museum Fund if they are not required at present.

Ample space exists for building a County Museum should opportunity offer, and in that case the Society's Collections would probably be transferred on loan to the County Museum. Owing to the change of quarters, the Council anticipates a considerable saving in the annual expenses, which will go to help in the maintenance of the Museum, &c. No expense as to a permanent Curator will be incurred until it can be conveniently done out of the annual income of the Society. We quite fail to see how the Surrey Archæological Society can support a museum with an annual income of £140 18s. 5d.



The Somerset Archæological Society has appointed a Photographic Record Committee for the purpose of making a collection of permanent photographic prints of all objects of historic or prehistoric interest in the County. The collection will be the property of the Society, and will be stored in the Society's Museum in such a manner as will permit of its being inspected by the public under such regulations as the Council of the Society may think it desirable to make from time to time. The collection will include photographs of (1) architecture of all kinds, (2) prehistoric remains of all kinds, (3) ancient

customs, or places or things associated with such customs, (4) special trades and employments, and (5) any other objects that are or seem likely to become important in connection with history or sociology. The Photographic Record Committee feels that it is scarcely necessary to dwell at any great length on the importance of making a collection of this kind. Objects of the greatest interest are continually disappearing, and the desirability of preserving accurate and permanent pictorial records of them will be obvious to all who take any interest in History or Archaeology. The Committee is also prepared to accept negatives, especially those of objects that are now non-existent, and it is suggested that amateurs who have such negatives might with advantage present them to the Society, or, if not willing to do this, might bequeath them to the Society, and thus ensure their being carefully preserved. It is intended that as far as possible the collection shall be in duplicate, the second set being transferred to the National Photographic Record Association to be deposited at the British Museum as part of the National Collection. It will clearly be a distinct advantage to have two independent sets of the records stored in two entirely different places. The Photographic Record Committee is aware that many of the most interesting objects in the County have already been photographed, and trusts that the owners of the negatives, whether members of the Society or not, will be willing to contribute prints to the collection. Members of the Society who do not photograph, may help the Committee very materially by persuading their photographic friends to contribute. Many objects, however, have still to be photographed, and in this work also the Committee hopes to receive the active co-operation of members and others. Lists will be drawn up as quickly as possible of all objects of interest worthy of being photographed in each parish in the County, and the information thus collected will be at the disposal of anyone who desires to help the Committee by photographing any of the objects that have not yet been photographed. It is hoped that members and others will assist in the compilation of the aforesaid lists by sending to the Honorary Secretary of the Committee a note of the various objects in their own or adjoining parishes that they consider should be photographed. The information may with advantage be transmitted through the Local Secretary of the Society. A list of the photographs contributed, with the names of the donors, will be published annually. It is hoped that a sufficient number of prints may be contributed before the end of June, 1898, to make it possible to have an Exhibition of them in connection with the Society's Jubilee Annual Meeting at Taunton.

PRESERVATION AND DESTRUCTION OF ANCIENT REMAINS.

THE remains of the prehistoric Fortress City of Treceiri, Carnarvonshire, on one of the peaks of The Rivals (Yr Eifl), in Carnarvonshire, are believed to be the finest and most important of their kind in the kingdom.

The space enclosed within the walls is an irregular oval of about 330 yards by 125 yards, covered with the remains of "Cyttiau," or primitive houses, circular, oval, and square in form, and arranged for the most part in groups, with walls, in some instances, still as much as four feet in height. The enclosing wall follows the outline of the hill-top, and at its highest point is fifteen feet high by sixteen feet wide. The wall is provided with a banquet, or parapet, for the protection of the sentinels, and at the sally-port this is doubled. There are three entrances, each of which is guarded by a skilful arrangement of curtain walls. No mortar whatever has been used. In such an exposed situation the ravages of time have of necessity caused considerable damage; but of recent years this has been wantonly aggravated by the wilful destructiveness of visitors and others, so that the whole is in danger of becoming a ruin, from causes which are quite preventable. The owner, Mr. R. H. Wood, F.S.A., of Rugby, whose one great aim is the careful preservation of this remarkable ruin, applied to the proper authorities for scheduling "Treceiri" under the Ancient Monuments Act, but met only with a refusal. He then applied to the Cambrian Archæological Association (of which he is one of the Vice-Presidents), as specially interested in all matters of Welsh antiquity, to take the matter in hand. At their Annual Meeting at Carnarvon, in 1894, an effort was made to arouse the interest of the neighbourhood in the matter; and since then letters have been addressed to most of the leading men in the county, many of whom have responded with the promise of subscriptions or other co-operation. At the Spring Meeting of the Committee of the Association, held in Shrewsbury on the 19th of April, 1895, a Committee was appointed, subject to their consent to act, to promote the survey and the preservation of the ruins. Pennant has described Treceiri in his *Tour in Wales*, vol. i.; Sir Love D. Jones-Parry, F.S.A., has done the same in the *Archæologia Cambrensis*, 3rd Series, vol. i., p. 254; Rev. E. L. Barnwell also in the 4th Series, vol. ii., p. 60; and Dr. D. Christison, F.S.A., Scot., in *Proc. Soc. Antiq. Scot.*, vol. xxvii.; but none of these are quite adequate to the scientific requirements of so important a remain of prehistoric antiquity. The Committee includes Gen. Pitt-Rivers, Prof. W. Boyd Dawkins, and the Right. Hon. Lord Penrhyn. A considerable sum has already been subscribed towards carrying out the scheme, and it is hoped that practical steps will be taken this summer to survey and protect the remains.



The ancient Cathedral of Brechin was originally an architectural work of great beauty, but its present condition has long been felt to be a cause of regret to all who recognise that, apart from its dedication to religious purposes, so ancient a building possesses a double value, as at once an example of the architecture of its time, and an historical record of the past. From time to time the fabric has undergone alterations more or less

extensive by unskilful hands; and particularly in 1805-7 it was so transformed that only traces of its former beauty remain visible, very much having been effectually obscured, if not actually destroyed. It is now proposed, while conserving what still exists of the ancient fabric, to bring back by a judicious restoration as much as possible of its pristine beauty, and at the same time make it more suitable for public worship. The Cathedral of Brechin, which was dedicated to the Holy Trinity, had its origin in the founding of the Diocese of Brechin by King David I., the third son of the saintly Queen Margaret, who by his great liberality to the Church earned from one of his less religious successors the name of the "Sair sanct or the crown." The Diocese was founded in the years immediately preceding his death, which occurred in 1153; but as far as can be inferred from the oldest parts of the building exposed to view, the choir and the west doorway, the erection of the Church must be placed somewhere in the first quarter of the next century. Other parts of the building which still remain are assigned to the latter half of the fourteenth and to the middle of the fifteenth century. Older than any part of the Cathedral, however, is the famous Round Tower which adjoins, and which marks the existence of the earlier Celtic Church, dispossessed in the twelfth century by the Roman foundation of David I. It dates from about the year 1000. It is thus manifest that the historical interest of the Church of Brechin is very great, more especially from the fact that at or on the present site of the Cathedral for upwards of 900 years, and continuously within its walls from the beginning of the thirteenth century to the present day, Christian worship has been celebrated. The present movement has had its origin in the fact that a new Church in connection with the Church of Scotland, built from funds left by the late Rev. Alex. Gardner, one of the ministers of the Cathedral, and from gifts by two lady members of the congregation, is at present in course of erection in Brechin, and will, when completed, provide additional accommodation for over 600 people. The reduction of sittings in the Cathedral which Restoration will involve will in this way be more than made good. At a Meeting of the Heritors of the Parish, held on the 18th November last, a statement of the proposal was made by the Ministers, and the Meeting, without prejudice to their legal rights, unanimously gave their assent to the raising of the funds necessary for the carrying out of the work. In pursuance of the scheme a Public Meeting of those favourable to the project was held in the City Hall on 2nd December, Provost Scott presiding, when the proposal was enthusiastically received, and the following resolutions were unanimously carried:—1. "That this Meeting gives its hearty support to the proposed Restoration of the Ancient Cathedral of Brechin, and commends the scheme to the liberality of all interested in the City and the Church, and especially of all natives of Brechin at home and abroad." 2. "That this Meeting resolves itself into a Committee for the purpose of raising funds to carry out the work,

with power to add to its number." Plans which were prepared at the instance of the late Mr. Gardner by Mr. John Honeyman, R.S.A., are available for the present work, subject to any necessary modification. They provide for a complete restoration of the nave, aisles, and choir. The estimated cost of the whole work is £10,000. Towards this sum James Alex. Campbell, Esq., M.P., of Stracathro, has intimated a subscription of £1,000, while a native of Brechin, who desires to remain anonymous, has also promised £1,000. From the congregation, which, though large, is not wealthy, there have been already received contributions amounting to over £1,000, and many of the present inhabitants of Brechin, who are not members of the Church of Scotland, have intimated substantial subscriptions; while, judging by what they have done to aid similar work elsewhere, it may reasonably be expected that the Baird Trust will give a substantial contribution. An appeal is now made to natives of Brechin, at home and abroad, to members and friends of the Church, and to the public generally to aid in the accomplishment of a work which will remove a reproach from the "Ancient City" and at the same time restore to this historic building much of its former grace and beauty. Honorary Treasurers—The National Bank of Scotland, Limited, Brechin, per Gregor Cumming, Esq. Honorary Secretaries—Alex. Philip, Esq., Solicitor, Panmure Street, Brechin; Robt. M'Lellan, Esq., Dalhousie Terrace, Brechin.



As a destroyer of ancient buildings, the Rev. Evan Jones, Vicar of Strata Florida, has recently obtained an unenviable notoriety. It will be remembered that the ruins of the Cistercian Abbey of Strata Florida were excavated ten years ago for the Cambrian Archaeological Association by Mr. Stephen W. Williams, F.S.A., whose book on the subject has since been published. The greater part of the foundations of the abbey then exposed to view have now been carted away by the vicar to build his new church. With charming naivety the Rev. Evan Jones writes to *The Western Mail* of March 12th, offering to sell what remains of the ruins for £2,000. The conduct of the Vicar has naturally raised a howl of indignation throughout the Principality, notwithstanding which his attitude remains the same as that of the Peterborough vandals, one of smug satisfaction.

PERSONAL.

A VERY interesting expedition is on the point of starting for the Torres Straits and Borneo, under the leadership of Professor Haddon, of the Royal College of Science, Dublin. Dr. Haddon made one expedition to Torres Straits some ten years ago for the purpose of studying tropical marine zoology and of investigating the coral reefs between Cape York and New Guinea, and the present expedition is the direct consequence of the earlier

one. On his first expedition Dr. Haddon determined to make no attempt to study the inhabitants; but he found that so much remained to be done in this respect that a fresh expedition was imperatively necessary, and that which is on the point of starting is probably the most completely equipped for anthropological investigation which has ever gone out. All, or almost all, its members are Cambridge men, and an interesting feature of the expedition is that part of the cost is to be met by a grant from the Worts Fund, which is administered by Cambridge University.

SALES.

MR. J. C. STEVENS included in a recent sale at King Street, Covent Garden, several mummies from Egypt and elsewhere. One lot consisted of three unrolled mummies (without bandages), which were brought from Egypt in January, 1863, by the steamship *Scotia*; the hieroglyphics which were with them at the time are now lost, but according to these inscriptions the cases are said to contain the bodies of Ptolemy II. (Philadelphus), King of Egypt; Antiochus Soter, King of Syria; and Alpina (wife of Seleucus), Queen of Babylon. The genuineness of the three mummies was certified by two letters, one from Dr. Birch, of the British Museum, and the other from Professor Bonomi, of Sir John Soane's Museum. This curious lot fetched 75 guineas (Cross). A rolled Egyptian mummy, in coffin, with a rod, as found in coffin, and coffin lid, 18 guineas; another 16 guineas; and a Peruvian mummy of a woman in a crouching position, 27 guineas. The last three were purchased for Horniman's Museum, Forest Hill. An antique Egyptian mummy, in fine decorated case, realised 34 guineas (Tregaskis). Among a variety of curiosities included in the same sale we may mention an early Roman bronze sword, 1 ft. 11½ ins. long, found in the Thames, at Woolwich, in 1871, £5; a war-drum with human jaw-bones attached, £4 10s.; and a cup carved out of an elephant's tusk, 8½ guineas.

Mr. Stevens is apparently not acquainted with ancient history, or he could have made some interesting allusions to the fate of the mummies he succeeded in selling. He had in these mummies both a murderer and his victim, a father, mother, and son—Ptolemy assassinated Seleucus, and the latter and Alpina were the parents of Antiochus Soter. Murderer, victim, father, mother, and son offered, after twenty-one centuries, for sale in one lot, and for a few guineas! A correspondent reminds us, however, of the fact that all mummies are not free from suspicion as to their origin, for in consequence of the charlatanism of some Jewish doctors, who, at the beginning of the sixteenth century, affected to believe that mummified remains possessed medicinal qualities, importers of mummies from Egypt, when the supply ran short, took to manufacturing them. They robbed gibbets of their burdens, embalmed the common murderer by filling him with bitumen, myrrh, and aloes, gave him the name of an Egyptian king, and then proceeded to compound specifics from the aromatic result!